

The Muslim Mission in The Era of Globalization

Selected Researchers and Writers



Prepared by
Research and Studies Center
Ministry of Awqaf & Islamic Affairs



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بسم الله الرحمن الرحيم

ولولا دفع الله الناس بعضهم ببعض لفسدت الأرض

(Al-Baqarah : 251)



His Highness

Sheikh Hamad Bin Khalifa Al-Thani

Amir of the State of Qatar

Introduction

H. E. AHMED BIN ABDALLA AL-MARRI,
Minister of Awqaf and Islamic Affairs.

Praise be to Allah, who rendered diversity in creation the secret of life and the richness of the proceeding thereof, and who rendered competition the way of growth, the straightness of direction, the authentication of good values therein and the liberation thereof from oppression and compulsion.

Allah says in this regard:

«And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned (i.e., praised). And Allah will surely support those who support Him (i.e., His cause). Indeed, Allah is powerful and Exalted in might.» *(Al Hajj:40)*; **«Thus Allah presents (the example of) truth and falsehood. As for the foam, it vanishes, (being) cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.»** *(Al Ra'd:17)*.

He made mankind members of one family, descending from one origin, and he based the relations in building of life and humanistic civilization on cooperation and integration rather than dispute and wrangle. He says: «**O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.**» *(Al Hujurat:13).*

Blessings and peace be upon the endowed mercy (Prophet Mohammed), whose mission has sealed all other Heavenly missions, and whose prophecy has resembled the perfection of all prophets and by so doing, he completed the religion and became a mercy to all the worlds.

This third publication of our grand and extending project, «**The Muslim Mission in the Era of Globalization**», is seeing the light in the appropriate time, on the individual level and as well as that of the other. It was preceded by two other projects within the same context, namely: «**The Civilizational Role of the Muslim Nation in the World of Tomorrow**», which was published on the occasion of the convention of the 9th Islamic Summit Conference in Qatar (November 2000), and «**Missionary Dimension of the Gulf Cooperation Council – Land of The Arabian Peninsula**», which was published simultaneously with the 23rd convening of the Supreme Council of the Gulf Cooperative Council States in Doha (November 2002). Both were translated into English and French, in order to expand the area of benefit and distribution and to leap forward to an international scale so as to promote the Islamic cultural vision to the level required by Globalization. We also aimed to utilize the opportunities availed by globalization, especially in the field of information and communication, to introduce the international mission of Islam to the whole world and to

make this world acquainted with the values of religion which constitutes the vessel for salvation and the remedy of the crises and sufferings of mankind.

It is worth mentioning that these cultural projects were characterized by the fact they were the result of a common vision of a group of researchers from various geographical locations, schools of thought and specialists. These gatherings constituted a dialogue forum, an oasis of brotherhood, an arena for Shura (Consultation), a means for mutual exchange of ideas and thoughts, and admission of variation and differences, in order to build a common humanistic platform. All these aspects constitute jurisprudence for the present, a vision for the future, enriching opinion, training the intellect, breaking the chains of fanaticism and imitation and an attempt to promote Islamic oratory to the level of real Islam and contemporary life.

This project: «**The Muslim Mission in the Era of Globalization**», which we introduce, could be regarded as one of the important blocks in building knowledge and culture, which the Research and Studies Center in the ministry is undertaking especially in this time. This is because globalization, through all its aspects, good and evil, has become an inevitable reality and a prominent period, which has its own characteristics, features and practices.

Involvement and dealing with globalization is no longer an option and the Muslim should comprehend its different features in the cultural, political, economic, social and informational fields. Additionally, he should understand its goals and tools, its clear and hidden objectives, and he must determine the fields and opportunities available to him.

The Muslim should deduce the values of Islam from Qur'an and Sunnah (Prophet's traditions), and from the heritage we have accumulated, in order to benefit from its yields, using its tools

and aspects to propagate Islam's call for truth, justice, goodness, mercy and brotherhood.

We can say that thinking about the dimension of the Muslim's mission and the explanation of his role in this period of human history, in addition to presentation of adequate evidence to deal therewith, are regarded as priorities, or even collective duties. This would be for intellectuals, and those who are able to undertake the task as individual duties, and for the rest of the nation as collective duties.

One of the most significant contemporary cultural problems of a Muslim may be the absence of guidance to deal with the current events of Islamic values. In other words: to view the event, to deal with it accordingly and to evaluate it according to the eternal values of Qur'an and Sunnah, and to view and deduce his values in order to apply them in reality to deal with the current and anticipated events of life. This is because keeping and raising the sense about the problem, showing enthusiasm in describing and criticizing it and explaining the danger thereof, without confining the Muslim's movement in Shari'ah, and without provision of practical and scientific evidence to deal with such events, will lead to catastrophes and random explosions, becoming victims to serious losses which will only increase the problems of the nation.

Withdrawal from the battlefields, failing to capture the historical opportunity, and only continuing to say that the values of Islam are eternal and able to cope with any circumstances and cries, constitute a condition of the cultural misery of today's Muslim, his poor civilization and confinement of the eternal Islamic message.

Entering the battlefield, however, without tools and weapons and without plans and guidance is a kind of underrating, exhaustion of energies and potential and participation in defeat.

In these conditions, talking only about the greatness of Islam without being as great as Islam, and without realizing the values thereof is useless.

We can say that eternal humanistic values of Islam are able to cope with the era of globalization to treat the crises thereof and to capture the available opportunities, if we become at the level of our Islam and our era. The final outcome of globalization, which has broken the barriers and boundaries and shortened distances, will be in favor of the Muslim to propagate his message everywhere. «**This matter will for sure reach any place reached by day and night, and Allah will not leave a single house (from a tent to a mansion) without being entered by this religion.**» (Reported by Al-Imaam Ahmed).

This cultural project about the Muslim Mission in the Era of Globalization may constitute a practical guide to cope with this era. It may also provide the Muslim with good vision to see his path clearly and with good tidings for the future. By so doing we can realize some of the meaning of Verse: «**And We have not sent you. (O Muhammad), except as a mercy to the worlds.** » *(Al Anbiya':107)*

I would like to capture this opportunity to pay ample gratitude and great appreciation to The Amir of The State, ***His Highness Sheikh Hamad bin Khalifa Al-Thani***, may Allah protect him, for his kind patronage, encouragement and unlimited support for cultural projects. I would also like to pay great thanks to the researches and authors who participated in this great work and to the brothers in the Research and Studies Center who accomplished this work, in spite of the simple and poor facilities. May Allah inspire our souls for resolution and guidance.

Praise be to Allah before and after.

The Muslim Mission in The Era of Globalization

Crucial Points

The First Point: The meaning of the term and its historical manifestation in different fields: cultural, political, economic, social, information ... etc.

The Second Point: Globalization and the Traditions of Civilization, Competition and the Establishment of Humanism.

The Third Point: How to Deal with the Era of Globalization through Islamic Values, and how the opportunities can be utilized in development, giving propagation and realization of cultural protection.

The Fourth Point: Globalization: Dialogue or Confrontation, accompanied with attempts of domination and usurpation of civilization.

The Fifth Point: Muslims and Globalization: Looking to the Future (vision and good tidings).

This Book

The end behind this cultural project is to participate - as possible-in the promotion of Islamic awareness, the restoration of efficiency and making the Muslim recognizant of his humanistic message. This message is a task that the Muslim should undertake under all circumstances and alternation, in order to grant mercy to the world, as Allah the Sublime says: «**And We have not sent you. (O Muhammad), except as a mercy to the worlds.** » *(Al Anbiya':107).* This requires recognition of ourselves first, in terms of the eternal values we own. These values are able to give and able to cope with events of any era. It requires also comprehension of our historical and civilization character, which has carried the values of truth, justice and goodness for mankind. This role has been played by races, colors and cultures: the outcome of which is an international humanistic texture, shared by all people without being limited to one race or color and hence it has been free of the diseases of domination, stagnation, fanaticism and isolation.

It also requires the recognition of the other in terms of the tradition, history, present and cultural components thereof. This may constitute a good clue or key to cope therewith, through obvious and transparent criteria which can constitute a base for dialogue, co-operation and building of humanism, away from the factors of compulsion, domination arrogance, political expelling and cultural usurpation.

The needs of knowing ourselves and others is increasing more and more in this period of human history which we called «The Globalization Era» with all its influences and consequences of trial of domination and civilization culture, political and economical competition, in addition to attempts of subjecting the whole world to the culture of the stronger or the culture of strength, and hence to the resolution of privacy and cultural variation.

In general, globalization, which was introduced under the slogans of liberation of trade, opening of the markets, and lifting of customs

protection over commodities, has been accompanied by political, cultural social and economic overwhelming.

This book has issued, as we mentioned, to promote the Muslim's awareness of the dimensions of this era of globalization and to do our best of presenting what we could call a guide for working and dealing with this period. Additionally we are trying to achieve cultural protection and thinking about utilizing the opportunities of globalization, in terms of its tools, while manifesting the values of Islam. Also, we hope to acquire greater gains through acquisition of the ability to overtake the shortcomings and disadvantages of globalization and benefit from the advantages thereof.

Since the cultural dimension is always the most significant and the atmosphere and womb in which globalization grows and develops, it has always been necessary to think deeply and strive hard to ignite and induce the energies of researchers, intellectuals and elite thinkers, who should be the minds of the nation, to participate in presenting an idea or a guide of work and dealing with the period of globalization.

We do not, however, pretend that we have achieved our goals and hopes through this cultural project, but at least we can say that we have opened the project's file, we have recalled it into the area of Islamic concern and we have presented some features and aspects which may constitute a basis of accomplishment and a method of restoring efficiency and progress. It may also constitute one block of the desired building, and a window to look through.

We tried, as in our previous cultural projects, that the participation should come from different cultural and geographical Sites and various Schools of thoughts and reeds, in addition to participation from non-Muslims or from those who live within the framework and institutions of western cultures.

In order to provide a clear idea about the subject in hand, we put it in several axes, which can determine the framework required for participation such a way that the researchers could be purposeful, to some extent, and could be committed to the subject axis and framework. However, the problem which we have been suffering,

or is suffered by some Muslims intellectuals - who may be regarded as elite - is that many of us is still suffering from some defaults e. g. lack of commitment to the subject and its axes and framework, in such a way as they think that what they have or what they care for could be valid and good every time and every where, and could be put under any title and any subject what ever the heading, axis and framework of this subject. This could lead to a critical situation on one hand and could disclose the miserable cultural condition of some of what we call "elite "on the other hand.

One who introduces himself as being a solution or presents a solution or opinion on a problem could, knowingly or unknowingly, be a part of the same problem.

And no doubt one of the obstacles and ambiguities that we faced and can face in the future of most of our cultural projects is the unexpected excuses, which create on us a condition of frustration and disappointment, because they constitute gaps in the work, especially when they are preceded by promises and commitments of participation.

Additionally, some of these apologies were quite peculiar, e. g. after execution of the participation was completed according to our idea and the points that constitute the frame work of our projects, some of our academic brothers prefer to send their contributions to prescribed magazines to benefit their job promotion. We have only to thank the people for these excuses, despite the consequences thereof, because an excuse is far better than a participation that lacks objectivity and commitment to the main points and the framework of the subject.

In many situations, an excuse from participation is almost better than participation with previously published subjects, or with subjects that have been sent simultaneously to more than one area, by just changing the title or even keeping it without mentioning this.

We would also like to excuse those brothers whose participation exceeded the required volume, the matter, which compelled us to write and co-ordinate with them to reduce this volume in such a way as not to affect or change the main idea. The reduction is mainly done on definition, which can be mentioned in other articles.

Nevertheless, we could say that these high spirits of thought and culture, which we are witnessing now, should be able to stir and move this stagnation in such a way as to resemble a cultural and civilization arousal, which puts us in a feeling of challenge and encourages us to review our cultural reality, to discover the areas of defaults and to liberate us from the problem of the Jack of all trades, who knows everything, and is called to chair and head everything. There should be some sort of division of labor and specialization, in order to create an integration of work and to re-build the network of social relations in a sound and perfect shape.

We would like to confirm once more that this effort is an open document, and one book or several books cannot tackle the issue. Our purpose, as we mentioned before, is to draw the attention and recall the subject into the field of thinking, viewing and diligence. This, in and of itself, constitutes a great participation in the correct way of solution, and a good directive within the guidelines of cultural activity, God willing.

We would also like to emphasize that all the ideas presented are not necessarily those of the ministry. Some of them, however, may be controversial.

We would like, in this occasion, to pay our thanks, appreciation and prayers to ***H.E Ahmed Bin Abdallah Ghuraab Al-Murri, the Minister of Awqaf (Endowment) and Islamic Affairs***, who responded kindly to the idea of this project. We know him as a man who cares not towards hardship, difficulties and obstacles, in order that the effort comes up to standards.

We would like also to thank the authors and researchers who participated in this work. Acknowledgement is due to the staff in the Research and Studies Center for their participation in the preparation of this book, despite the hard conditions and modest human resources.

May Allah accept this effort and make it a useful step in the Long Path and a distinguished light and insight in this significant and dangerous period in the proceeding of mankind, to help the Muslim to undertake the message thereof. He (Allah) is the Best to be requested.

The Islamic World & Globalization

By: Dr. Abdel Aziz Bin 'Osman Al-Tuwaijri(*)

Diligence in scientific research is one of the conditions of answering the challenge against civilization. Knowledge makes civilization and moulds the future of mankind: and the Islamic civilization will never flourish, in the present or in the future, expect through creation and diligence in scientific research which serves development and participation of life.

Preface:

It has been noticed from the manifestation of Islamic thought, which has developed and prevailed since the dawn of awakening and renovation in the late Nineteenth Century and early Twentieth Century, and to the present, that there is a tendency of absolute refusal towards Western thought, denial of its benefits and refraining from adaptation of it by intellectuals, reformers and people of knowledge and opinion, because they are afraid of Western creeds, schools, attitudes, cultural currents, economic systems and political methods.

(*) Director General, Islamic Educational, Scientific and Cultural Organization (ISESCO).

They used to adopt previous stances against any Western thought or theories. These stances and positions try often to belittle and make doubts about any Western thing, to the extent that they sometimes call for war against any Western thought.

As a consequence of these stances, which have become a general phenomenon in the Islamic thought, the terms «imported thoughts» or «imported creeds» have got underlying meanings of hatred towards these thoughts and ideas whatever they are. These stances show absolute refusal, or, at best, reluctance mixed with doubt, or carelessness, which leads to ignoring the Western thought, with all its schools and attitudes. This could lead to a loss of many opportunities to benefit from the positive aspects of this thought and of lenient cooperation with it, without losing our identity or our cultural and civilization attributes.

Much ink has been exhausted, during the Twentieth Century, in classification of books and writing of studies and research, which had the stance of opposition, boycotting, rivalry and serious confrontation. This is a narrow and immature view that lacks an international, humanistic dimension, incapable of comprehending the original facts, or understanding the basic development, which had taken place in the humanistic thoughts. All these views led to a new current of thought, which had and still has a strong influence on the attitudes of the schools of Islamic thought with all it's origin and creeds.

This situation is applied to many opinions, theories and calls that have appeared in this era, especially in the last decade of the Twentieth Century. Globalization, one of these opinions, has prevailed because those who thought of it wanted it to acquire an international dominating power.

Globalization as a concept set in motion:

International thought has considerably been concerned with the study of globalization in terms of definition, presentation of meaning and indications, analysis and interpretation of concepts and implications. We can say, therefore, that what has been written

about creeds, systems and ideologies known by mankind during the last five decades.

Globalization, from a contemporary legal and economic viewpoint, tends to increase the mutual dependence among the people of the world, in a way that does not only lead to entangling and complication of economic interests, but to exceed economy to other fields of life, such as culture, education, information, communication science and technology.

Those who call for globalization say that it provides multiple opportunities for millions of people all over the world, because it permits increase in the rate of trade and exchange of new technology, in addition to strengthening relations between people via the Internet. Globalization, according to this view, does not recognize barriers or restrictions, and it crosses all the geographical, national and, sometimes, the moral and ethical boundaries. We have to thoroughly understand the implications of this definition of globalization, regardless of our basic, ethical and national stances towards it.

There are multiple descriptions and numerous interpretations, through which the intellectuals and those who deal with cultural and social aspects of political thought, tried to understand and interpret globalization.

Considering all this, the most comprehensive explanation of globalization and its indications and implications, may not far from that globalization, linguistically at first, means making a thing global, i. e. making the whole world as if it were in one integrated system. This is the meaning that was defined by the specialists of European languages, especially English and German languages. In French, the term is mondialisation. In Arabic the term 'awlamah was put to indicate this new concept of «globalization».

In spite of the numerous context in which globalization comes, the concept which known and expressed by all people, in all languages, is the tendency to dominate the world and to make it in

one pattern. The Arabic Language Academy in Cairo permitted the use of "al-`awlamah to mean 'making something international'. [1]

I looked into the famous international dictionary (Webster's) and found that globalization means making a thing acquire the feature of internationalization, especially if the boundary or application of that thing is made international. [2]

I found this meaning very innocent, very neutral and not consistent with the deep indication of the pronunciation and the meaning of the term, as it is understood today. Therefore, the political, cultural and economic concept of globalization would not be defined sufficiently unless we discuss it through a general view which considers all the political, cultural and economic variables which the world has witnessed since the early nineties of the Twentieth Century. [3]

Is globalization a danger? Is it all evil? Is there any chance of option against the fast running current of globalization, which is supported by a forceful political influence, and an overwhelming economic domination?

The intellectuals, from the Islamic world or from the other parts of the world, are much concerned with authentication and conceptualization of globalization. It is enough to say that globalization is an international order that is rapidly invading and overwhelming. It is, therefore, one of the facts of this period of history.

The most obvious manifestation of globalization are the fantastic development of computers and Internet, as follows:

- Profound influences in cultures, social behavior and living patterns.

- Widening of the space of economic options, through the international investment activity, open markets, narrowing of the space of political options, diminishing of ability of economic self -

(1) Mahmoud Fahmi Higaazi, Al- Hilaal, Magazine, March 2001, Cairo, P. 87.
(2) Webster's New Collegiate Dictionary, 1991, p. 521.
(3) Abdal 'Aziz Bin 'Osman Al-Tuwaijiri, Dialogue for Co-existence, Dar Al-Shuroog, Cairo, 1998 p. 61.

sufficiency and the increase of the interference in political independence.

- The development of what is called the (electronic herd), from multi-nationalities institutions or even from individuals who search for profits, and who have influences on states decisions and their people's destinies.

- Utilization of the tools of globalization in such a way as to enable the producers of these tools to dominate and oppress the consumers and receivers to the extent that they lead to marginalizing private languages of these receivers, and weakening their national identity.

By so doing, globalization will have exceptional powers for penetration and influence.

One of the evidences which confirm the domination of globalization on states and people, is a statement of the French President (Jacques Chirac), on the occasion of the French National Day (14th of July 2000): when he said: Globalization is in need of control, because it produces great social cracks; though it is a factor of progress, nevertheless it produces serious dangers, about which we must think deeply. Here are three of these dangers:

First, it increases the phenomenon of social expelling, second, it increases world crime and third, it threatens our economic systems. (1)

It is clear that globalization is a part of an international order to which people and governments are subjected, and none of them are in a position to stand away from it. So the psychological factor makes us hesitant, doubtful or even horrified as well. If, however, we treat the psychological effects resulting from the stances that we take towards the current events in the world with wisdom, adequate civilization discretion and humanistic awareness, we can face the reality as it is, not as we expect or imagine it to be.

Being true to ourselves is the first step of owning the keys of control on the devastating effects of globalization and the reflections

(1) Muhammed Al-Samaak, from a lecture on the Future of Arab Press in the Era of Globalization, published in Al-Hawaadith Magazine, issue no. 2310, 9/3/2001, London, p. 63.

thereof, especially in its cultural aspect. One aspect of being true to ourselves is to admit and confess, as an Islamic nation, and in this very stage of history, that we have no adequate and sufficient capabilities to break the waves of globalization or to control the directions of winds thereof. This true stance shall never weaken or disappoint us from undertaking a task of hard work to lessen the effects of globalization, to reply the attack thereof and reduce the losses resulting from its invasion, not by confrontation but by understanding, comprehension, adaptation and merger.

Therefore we call for looking at the positive sides of globalization and to utilize these sides in our general life.

This positive position towards globalization requires our participation in the international cultural field and to encourage our local societies to keep pace with what is going on in the world around us.

The psychological defeat in front of globalization results from viewing it as an inevitable phenomenon. This is an exaggerated view, which is far from the fact of globalization, because considering it as inevitable is no more than a confession that there is no energy left for fighting and resisting, and it is better to surrender. If this is the choice of some people, it is not, necessarily, the choice of all people. It is unfair to describe as inevitable a choice that does not reflect but exhaustion of energy or hastening of reward. Surly it is unfair, because it makes many coming generations pay the price of failure of another generation. To consider a phenomenon inevitable, one should also consider the time factor. [1]

The obvious facts confirm that globalization does not constitute an overwhelming and destructive danger, except for people and nations that lack stable political principles and fixed social and cultural rules. Other nations, however, which own a good deal of rich culture and civilization, and whose general life is stable, are able to retain and keep their attributes, and to escape the danger of globalization and its disadvantages.

(1) Jalaal Ahmed 'Amin, Globalization, Dar Al- Ma'aarif, Cairo, 1998 p. 42.

One of the tools used by the designers and supporters of globalization is the development of the feeling of defeat and readiness for submission and surrender against what they like. In other words they like to weaken the feeling of self-identity, distinction and being proud of civilization heritage and culture.

We now find an increased refusal of globalization all over the world, although this refusal has no effect on preventing the invasion of globalization over the people and nations of the world, at least in the foreseeable future. However, we are very sure that any unjust order or any creed which forces domination on human will or on its spiritual and cultural aspirations, will vanish and disappear because it contradicts the tradition and innate nature of people which Allah has created in them.

The methodological error of some of the intellectuals from the Islamic world, who discussed the phenomenon of globalization, lies basically in the fact that they concentrated much on showing the disadvantages and dangers of globalization, instead of drawing a clear plan which the Islamic societies should understand, and focusing lights to the intellectuals elite to clearly see the facts as they are, not as we imagine. By so doing, they do some of the task and duty, and do not undertake the responsibility fully.

None of us doubts that there are many evidences and manifestations that the contemporary powers of globalization is nothing but an organic and ideological extension of the powers of exploitation and domination, which supports subordination of the least developing countries to the most developing ones, although the tools of this subordination are different now, in the era of globalization, than the tools of traditional colonization. The tools of today are to resort to the policy of economic pressure. (1) This is an undeniable fact. However, is our responsibility just to declare this fact openly, or to go further?

(1) Rajab Al-Banna, Searching for the future, The Egyptian Public Book Corporation, Cairo, 1999, p. 234, Mustafa Omar, Views on Maintenance of The Cultural Arabic Identity in the Era of Globalization (Shu'oon Arabiyya) Magazine issue 105, Beirut, March 2001 p. 48.

The method used to research the phenomenon of globalization is as far as analytical description and political criticism from an ideological point of departure, closer than an enlightened scientific treatment free of any political or ideological affection. Therefore, one of the errors of those who tackled the issue of globalization through this method, was keeping away from neutral objectivity, under the effect of the comprehensive thought, which prevailed during the era of the two superpowers at the time of the Cold War.

The Reality of the Islamic World and Globalization:

I meant to avoid saying that the Islamic world is in confrontation with globalization because as I see, this is not the reality. Globalization is an inevitable order, to the extent that no country can refuse it or be hesitant to cooperate and merge with it.

Since the Islamic world is also unable to refuse the realities of the world, it must adapt the coordination and harmonization of the Islamic position to globalization, within the framework of the common Islamic work, so as to master conditions of adaptation with the international changes.

Before mentioning how to search for the means and tools to found a united Islamic position towards globalization, we have to analyze the current reality, circumstances and general conditions of the Islamic world, especially the conditions related to what we call: the civilization structure which is based on education, science and culture.

There are various views and different opinions towards the general conditions, according to the angle of view. The comparative method may be the most suitable for viewing the level of progress and change for a nation, and for judging the social phenomena, and growth of nations and people from the political and civilization viewpoints. Comparison between the conditions of the Islamic world in the early Twentieth Century, and the beginning of the Twenty First Century, leads us to a very significant result, i.e. a tangible progress has been achieved, the situation is better and the reality of the Islamic world,

despite the manifestations of dispersal, cracks and differences in situations, views and opinions-and despite all these factors, the present of the Islamic world is incomparable with the past in many aspects.

The Islamic world lies in the midst of the international fierce dispute, which renders it a target and victim for the world struggles. This led to aggravation of challenges which have greatly affected the general life and development in the Islamic world.

These challenges can be summarized as follows: (I started with the culture because it is the cornerstone in the civilization building of people and nations, and because it is the concrete base from which we can start to face the challenges of globalization, to achieve our interests):

- **Cultural challenges**: These take place at the levels of theories, planning and works of culture, thought, literature and arts. They also take place at the level of equivalent confrontation with the strong cultural currents from the West and the East.

- **Economic Challenges**: These take place at the levels of choice, reforms applications, adaptation with modern economic systems, meaning in the current of globalization and market economies dealing with the world competition in all these fields and going forward in the process of comprehensive economic reform, with a new thought and wise view.

- **Social challenges**: at he level of fight the dangerous trinity: poverty, ignorance and disease. They take place also at the levels of resisting despair which leads the youth to collapse and the levels of reconciliation between modern types of behavior and preservation of cultural and civilization principles on which the social system is based.

- **Political challenges**: on the levels of government and administrational systems in such a way as to obey the aspirations of the Islamic people and to commit to the fixed values of Arabic and Islamic civilization in this domain. The reforms in these systems include: Shura

(consultation), widening of public participation in the political procedures and practices, relation between people and administrations and good management of the general interests of people.

- **Development challenges**: on the levels of the efforts extend to control the obstacles of development, foundation of the fixed bases for developmental progress in all domains, to achieve the sustainable development which starts from developing the present and continues for the future generations.

It is not suitable, here, to go deep into analysis of the dimension of these challenges. A realistic view of the nature of this era will reveal this clear fact: Building of a scientific base inside the present societies is the key to dealing with the challenges of this era. However these challenges are significant, because developing man is the origin of developing and building a civilization, and because the mighty and strong society, which is able to defend its rights and interests, is the society which will witness comprehensive cultural, scientific and educational revival and progress.

From this view, I would like to handle the greatest challenge facing the Islamic world in the Twenty First Century and in the era of globalization, namely the scientific challenge. However, I would like to do this after handling, in great concentration, the educational challenge as a way of preparation. This is because the latter is the source of danger and the origin of jeopardy to cultural attributes.

A strong, good and purposeful education constitutes the fundamental start-point of facing all these challenges. Even in this field, however, the Islamic countries face great challenges, which include three challenges:

Firstly: The magnificent progress in the fields of communications, information and digital technology, and, at the same time, the inability of the financial, technical and academic facilities of the Islamic countries to keep pace with this progress and adapt to it.

Secondly: Harmonization and consistency among education graduates and the increasing needs of the labor market.

Thirdly: Liberation of education from state domination, which permits no chance for the private sector institutions, organizations and societies to have the right of thought and diligence to promote education, which idles energies, disheartens souls and plants despair. This totally contradicts the Arabic Islamic civilization and heritage in this domain, in which there used to be free scholarly congregations in mosques, where various opinions and Islamic creeds were freely discussed, and resolutions of problems and dilemmas.

At any rate, it is not impossible to overcome these challenges, changing them from negatives to positives, which would encourage work and boost energies. To reach this level of thinking, managing and practicing, we have to apply a scientific method of planning and implementation within a framework of a genuine Islamic integration, co-ordination and solidarity. This is because the tasks and duties are too great to be undertaken by one Islamic country.

A situation or position of any one country expresses its policies. Any position taken by this county is a political expression of its national sovereignty. Therefore, unification of positions towards any issue, to be one united position in a legal sense, requires a constitutional action taken by countries within the framework of their sovereignty. This level of unification, however, is not the regional Islamic system, i.e. the Charter of the Islamic Conference Organization.

For this reason, the most possible to be is: co-ordination of position, which means gathering of efforts, mobilization of power and exertion of all efforts to strengthen the Islamic solidarity and to expand the area of co-operation in all issues of life, in order to realize the goals of the

Islamic Conference Organization and utilize the facilities provided by the Islamic Common Work, in terms of co-operation, integration and co-ordination at all levels.

Cultural globalization: dangers and means of co-existence with it:

If the Islamic world exists under the influence of cultural globalization phenomenon, due to its economic, social, educational, cultural, scientific and informational situations, which are less than our aspirations, how can it face the dangers, resist the influences and overcome the pressures of this globalization?

The cultural principles and values of our civilization, which constitute our cultural stock, will not be sufficiently and effectively useful in confrontation with cultural globalization as long as the situations in the Islamic world are in the present level, which does not obey the aspirations of the nation. We should not be ashamed of mentioning this fact, because hiding it will jeopardize the present and future of the Islamic world, in such a way as to aggravate the complex crises in most of the Islamic countries at the political, economic, social, cultural and scientific levels.

Economically weak nations are not able to oppose cultural pressures or to resist strong temptations in order to preserve their pure identities and attributes. Therefore, the first line of defense against the cultural effects of globalization is the uprising of Islamic societies in all field, starting from building a good foundation up to economic and social development, in synchronization with the strengthening of stability at all levels, by conducting necessary reforms in the fields which are closely revenant to the lives of the citizenry.

By so doing, the Islamic world will overtake the stage of simplicity and weakness to the stage of progress and strength, within the framework of Islamic values and the spirit of brotherhood, tolerance and co-operation on righteousness and piety according to the directions of the Holy Qur'an.

As the phenomenon of cultural globalization is composed of integrated political, economic, informational and technological systems, the required confrontation of its effects should be based on concrete bases and sound principles. Here lies the utmost importance of the Islamic common work, at all levels and through all channels, in order to strengthen the Islamic solidarity, to increase the comprehensive development in the Islamic world, to fight injustice,

poverty, ignorance and disease, to disseminate social and cultural awakening, through scientific investment of economic, natural and human resources, and to perfectly utilize the capabilities and facilities and the available opportunities and scopes open widely before the Islamic world to achieve a real uprising of the civilization.

Strengthening the Islamic body, economically, scientifically, technologically, culturally and educationally is the most useful and effective approach to overcome the negative effects of cultural globalization, and to benefit from its positive effects through controlled and wise adaptation with the cultural and informational atmosphere provided by the currents of cultural globalization. Without this approach, we will be lost and swept by the swift currents of globalization. (1)

No doubt that the required actions in the near future, or the activation of previous actions, is the tool which forms the consistent Islamic position against globalization according to previously implicit concept, which is based on co-ordination in policies, integration in choice and co- operation in applications.

The Islamic world is now in a critical situation in all domains, and in the domain of managing the public interests and treatment of the crises which hinder the development process. It is not sensible or politically wise to ignore these facts by making our movements, behavior and decisions originate from illusions and false views.

This is the message of the Islamic Conference Organization and its offshoots such as the Islamic Education, Science and Culture Organization (ISESCO), which has undertaken its responsibility by planning integrated strategies for the Islamic common work in the fields of education, science and culture. (2) This work is definitely

(1) Abd Al-'Aziz Bin Osman Al-Tuwaijiri, Contemplation on Contemporary Questions. Dar Al- Shurooq, Cairo, 2002, pp.14-23.

(2) The (ISESCO) has put outthe following strategies: Strategy of education development in the Islamic countries (admitted by the 3rd General Conference of the (ISESCO) in 'Amman 1988), The Cultural Strategy for the Islamic World (admitted by the Sixth Islamic Summit Conference in Dakar 1991), Strategy of Development of Science and Technology in the Islamic Countries (admitted by the 8th Islamic Summit Conference in Tehran 1997), Strategy of the Islamic Cultural Work in the West, (Admitted by the 9th Islamic Summit Conference in Doha 2000) Strategy of Benefiting from the Islamic Expatriates in the West (admitted by the 29th Islamic Conference of Ministers of Foreign Affairs in Khartoum 2002) and the Strategy of Approaching the Islamic Creeds (admitted by the 30th Islamic Conference of Ministers of Foreign Affairs in Malaysia 2003).

an unprecedented accomplishment in civilization, which provided effective tools for co-ordination of positions and integration of policies, in such a way as to realize the higher interests of the Islamic nation, and to grant its power and ability to deal with globalization system.

In order to comprehend the philosophic dimension of globalization in terms of opinion, method and system, we have to view the axial opinion of (civilization dispute). If we profoundly understand this opinion, search its origins and meanings and comprehend the whole dimensions of globalization, and hence benefit from it in such a way as to realize our vital interests.

Civilization disputes: Are they inevitable?

Many Western intellectuals, especially the Americans, display the opinion of civilization dispute or clash as inevitable. By so doing, they fall in the error of the theory of historical inevitability which has vanished and become among the rubbish of the philosophy human history in the nineteenth and twentieth centuries. Samuel Huntington was the pioneer of these intellectuals. He published, in 1996, his famous book «The Clash of Civilizations and Reformation of the World Order». Another pioneer was Francis Fukuyama who published his famous book «The End of History».

Adoption of opinion of dispute or clash of civilizations opposes the tradition of history and contradicts the nature of civilization, because the latter is not connected with a race or people, although it can be related to a nation or a geographical area in the world, just for the purposes of acquaintance. Contrary to this is culture, which is a symbol of identity, a title of autonomy and an expression of the attributes and characteristics of a nation or people.

Civilization is a container of cultures of various types, different origins and multiple sources that are merged and mixed together to form the attributes of a civilization that expresses the human spirit in its glory and light.

Every civilization has general principles, originating from a religious creed or man-made philosophy. However, the attributes

that distinguish a civilization are deduced from the most fixed and stable, the most desired and the most effective creeds, in such a way that this civilization has the same tint as the creeds. A good example of this, is the Islamic civilization.

The other great civilizations in history were different in their attributes towards spiritual and materialistic matters. Some were dominated by materialistic aspects, others by spiritual aspects and others in between. Therefore, there have been series of successive civilizations; each one giving way to the next. This made many researchers of civilizations adopt the idea of similarity and conformity between many of these civilizations[1], and agreement and congruence do not summon a wrestling ring.

Civilizations, therefore, do not collide or dispute, but they compete and complete each other. They continue and succeed each other, because they are the essence of mankind's thought and creation, and the response of historical movement, which, in the Islamic sense, is the nature of the universe. Dispute between civilizations does not occur, because the cycles of history follow each other according to Divine will, and history is a Divine creation.

Competition among civilizations is a Qur'anic concept, and the Qur'an has all the meaning and implications which confirm the denial of the theory of the clash of civilizations, Allah, the Almighty says: «**And if it were not for Allah checking (some) people means of others, the earth would have been corrupted.**» *(Al Baqarah:251)*; and He says: «**And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned (i.e., praised).**» *(Al Hajj:40)*. And Allah commands His worshippers to push towards that which is better in all matters, and in the saying of the Almighty: «**Repel (Evil)**

(1) Abd Al-'Aziz Bin Osman Al-Tuwaijri, Attributes of Islamic Civilization and Future Horizons, the Islamic Education, Science and Technology Organization (ISESCO), Al-Rabaat 2002.

by that (deed) which is better; and there upon, the one whom between you and him is enmity (will become) as thought he was a devoted friend.» *(Fussilat:34)*; and He says: «**Repel, by (means of) what is best, (their) evil. We are most knowing of what they describe.»** *(Al Mu'minun: 96)*.

Allah's checking people by means of others cancels collision, and contradicts its causes, because this (checking) prevents corruption of land and transforms it into good. However, we have to notice the fine difference between (corruption of land) and (corruption throughout the land). The first meaning, which came in the Qur'anic, verse 251 from Surah Al Baqarah, indicates the corruption of earth through the disturbance of the systems made by Allah, the disturbance of the system made by Allah, the Sublime, for the people who live on this earth. The disturbance and imbalance of this system causes the corruption of earth. This is a manifestation of the dispute that result from the paroxysm of the clash between civilizations and cultures. The second meaning (corruption throughout the land) indicates the corruption resulting from peoples' deeds, which is very natural.

Human life is based on the rule «**Allah checks people by means of others.**». This is the eternal Divine law for people on the earth. It is the tradition and nature made by Allah, and cannot be altered.

Therefore, the fate of civilizations historically was not all due to disputes and collisions, but due to competition and urging. It has always incessantly been in the path of the progress of life, through accumulation of what civilization offers in different aspects, while collision directs itself in the way of corruption on earth.

In conclusion, the clash of civilizations is not an inevitable event, like classes struggle in Marxism. Nor is it as the contemporary theorists, who plan the policies of domination, arrogance and power to oppress the people of the world, pretend. From this point, we can say that globalization is not an inescapable fate, or fixed historical truth.

Interaction of Civilizations is the Alternative to Dispute.

The vitality of Islamic civilization and its intrinsic power which gives it the ability of development, progress and creation, had a powerful effect in transporting the spirit of modernization to the West, through civilization interaction. Most European authors, historians and intellectuals who had been freed from inclination or bias, admitted this. They wrote fairly about the attributes of interaction between other civilizations and Islamic civilization. Christopher Dawson for instance, in his book «Formation of Europe», admitted that the Islamic civilization had retained the top rank since the early Middle Ages and beyond that, not only in the East but in Western Europe as well. Western Civilization had grown up under the umbrella of the Islamic civilization, which had been more progressive. It was the Islamic Arabic civilization, not the European civilization, which helped the Christian world, during the Middle Ages, to restore its stake of Greek scientific and philosophical heritage. [1]

We are not exaggerating here if we confirm that Islam, which is the call of Allah to mankind at large, is the religion which has an obvious and powerful call for integration of civilizations, if we consider that dialogue, preached by Islam, is interaction of civilizations by its nature, essence and message.

Needless to say that: tolerance, on which Islam is based, paved the way before the Islamic nation to widely interact with other nations and people, and encouraged the Islamic civilization to interact with the cultures of all civilizations.

By religious tolerance we specifically mean freedom for any sect in Muslim society to perform their religious rites, and that all people should be equal before the laws of the Islamic state. If we view Islam

(1) Christopher Dawson, Formation of Europe, translated and reviewed by: S'aeed 'Abd Al- Fattaah 'Aashur and Mohammed Mustafa Ziadah, Project of a Thousand Books: 642, Cairo 1967, pp. 202, 203.

with regard to its principles and original teachings, we will find it as the most progressive religion in realization of the principle of tolerance, which is the first base of interaction between civilizations. (1)

Civilization interaction, in the Islamic concept, is base on the principle of civilization Competition, not collision. This is the pure Qur'anic principles which we can find its meaning in this verse: «**And if it were not for Allah checking (some) people means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.**» *(Al Baqarah:251).* And we stop at another meaning of His in the saying of the Almighty: «**Repel (evil) by that (deed) which is better; and there upon, the one whom between you and him is enmity (will become) as thought he was a devoted friend.**» *(Fusilaat: 34)*;

Integration, therefore, is a process of competition and dialogue, not dispute and collision. Integration is living, and dispute is annihilation. Interaction of civilizations in our opinion is a continuous dialogue, which seeks good, truth, justice and tolerance for mankind at large and does not seek corruption on earth. (2)

Civilization integration protects mankind from civilization collapse, which leads to a crisis of civilization. This has been represented in human dilemmas since the last decade of the twentieth century up till now.

Senior historical philosophers of the last century such as (Oswald Schphingler) in his book: (Decline of Civilization), (Arnold Toynbee) in his book (Study of History) and (Beckram Yorokin) in his book: (The Social and Cultural Dynamics and the Age Crisis), thought that the human, secular Western civilization that now prevails, despite its materialistic richness and military arrogance, is suffering from serious pains. The powers that enabled this civilization to dominate are no longer strong enough to polarize. The powers of stability and progress have been replaced by the powers of weakness and decline.

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(1) Ahmed Amin, the Day of Islam, Dar Al- Kitaab, Al-'Arabi, Beirut, 1952, p. 180-181.
(2) 'Abdul 'Aziz Bin 'Osman Al Tuwaijri, Dialogue for Coexistence, Daar. Al- Shurooq, Cairo, 1998,p. 22, 23 .

The anchors that had so securely tied the ship are in imminent collapse, the values are in great disturbance and the defects are not just involving one sector or a few sectors; rather, the whole river of life has become contaminated.[1]

Through competition among civilization, the river of life and civilizations will be free from contamination, which usually results from dispute, collision and the domination of the materialistic and secular thought on the other and patterns of life. We can say, therefore, that, civilization competition is the alternative of dispute.

It may be useful, as well, to show the Islamic concept about the dispute of civilizations, in order to have broad outlines about subject i.e. searching for safe outlets for utilization of globalization imposed on the Islamic world.

Dispute of civilizations from the Islamic view:

Human relations, according to the Islamic view, is based on acquaintance and co-operation for goodness and piety, in response to the unity of human race and origin, as Allah says in the Holy Qur'an: **«O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.»** *(Al Hujurat:13)* Acquaintance, according to Qur'an, is not limited to the direct linguistic meaning, but includes also more profound meanings and wide implications. Allah, the Sublime, has created people as different nations and tribes, for a high and noble end, i.e. mutual acquaintance.

The wider the area of acquaintance between people and nations, the narrower is the area of differences between them.

As for **pity**, which is the second base of human relations, it is the assignment and duty for man by Allah, the Almighty. Sheikh Mahmoud Shaltoot, Allah have mercy on him, said about piety that the piety of Allah, the Sublime, generally means the refraining of

(1) Khorshid Ahmed, Man and the Future Of Civilization, from an Islamic View, From (Man and the Future of Civilization: an Islamic Opinion), ' AAL AL-Bayt Corporation for Islamic Thought, ' Amaan, Jordan 1994, P.615.

man from anything that might cause harm for oneself or for his race, and from anything hinders him/her from noble goals and possible perfections in this world and in the hereafter. Piety is not limited to one type of obedience or appearances. It is, as we said, man's refraining from anything that causes harm to oneself or the human race, no matter where or when. One of the fruits of piety is the occurrence of 'al furqaan' (the criterion), i.e. the ability of someone to differentiate between good and evil, and bad and useful, in this life. So correct knowledge, power, useful work, good morals, etc are effects of piety. Hence piety is the tree and furqaan is the fruit."[1].

This profound and comprehensive concept of piety, which includes all types of goodness, benevolence and virtues, confirms the importance of human co- operation on goodness and piety. Allah, the Almighty says: «**And cooperate in righteousness and pity, but do not cooperate in sin and aggression.**» *(Al Ma'idah:2)*. Acquaintance, therefore, leads to cooperation on goodness and piety, which both are the origin of virtues and benefits to mankind every time and everywhere. On the contrary, sins and aggression are the origin of vices, harms and distortion of the innate nature, which lead to wars, disputes and destruction of human civilization.

Competition among civilizations, not the clash of civilizations, is the natural tradition of Allah in the universe. This does not mean that life is going in a continuous and linear straight graph in which all the people's interests are achieved at any time and conditions, and that virtue and vice do not collide. No, the meaning is that: Competition cancels dispute, virtue conquers evil, civilizations continue and compete each other without dispute and that «**And Allah will perfect His light, although the disbelievers dislike it**». *(Al Saff:8)*. The light of Allah is the Divine will, and believing in Allah, His help to believers and it is the good, justice, virtue, noble morals and peace in souls and throughout the land. These are the pillars of civilization that serve people, as Allah, the Almighty says: "And the one from

(1) Sheikh Mahmood Shaltoot, Interpretation of the Holy Qur'an, Dar Al Qalam, Cairo, not dated, p 571.

Egypt who bought him said to his wife, « **And Allah is predominant over His affair, but most of the people do not know.**» *(Yusuf:21).*

So the order of Allah in this Qur'anic sequence also is, should the Almighty the Predominant so will, the truth, justice that are the two foundations of civilization that helps man under its sponsorship, and introduces and preserves the earth, improving it and not spoiling it

According to the Islamic concept, dispute is a temporary state and it is the exception not the base, nor is it a nature of civilization, because it contradicts the human innate nature and civilization interaction on which the Islamic civilization was based. Moreover, it is the objective alternative of the sabotage which dominates the thought and political media in the world today, due to prevalence of erroneous concepts, distorted views and purposeful analyses, which pull the movement of world thought and policy into unknown areas of dander which jeopardize mankind in its present and future.

Propagation of the opinion of dispute or collision of civilizations, serves only a sect of people who desire to dominate the whole world. Their purposes are not innocent and have nothing to do with noble human goals that originate from the values and principles of civilization.

From this wise understanding, which comprehends all the aspects of the international civilization and cultural events, we deduce a very significant conclusion that strengthening ourselves culturally, in the deep and comprehensive meaning of culture, is one of the useful and effective tools of acquiring immunity against the drawbacks of globalization and its danger of utilization of advantages thereof.

Vision to the future:

Future is the essence of wisdom and experience of the past and the experiments of the present. It starts from the basic work, which alters, innovates, renews, and builds the present while shaping the future.

Any vision to the future, therefore, should start from a clear vision and understanding to the present reality, after analysis and breakdown of

its elements, in order to discover the factors behind these elements and that govern the attitudes, paths and conditions of the present.

The existing reality of Islamic countries gives way to the penetration of the negative effects of globalization. This is because immunity against these effects is not adequate to protect the Islamic body from the invading serious organisms. If we adopt the logic of science, we can say that the civilization challenge should only be faced with an equivalent and parallel challenge. So, are we ready to do this? Are we in a position that would enable us to be masters over the conditions of the progress of civilization in order to disseminate the rays of Islamic civilization in this time or the future?

These two questions and other questions branching off from them revert back to seventy years ago, when the pioneers of the Arab-Islamic renaissance and the foremost people of the movement of awakening and resurgence were repeating such sorrowful questions: "Why are Muslims behind, and others are advanced?" It was more pertinent to make up the question, that has become a sign for a phase passed in a different ranking and by a transformed shape whereby it surpasses advanced, behind.

Three conditions to alter the present and reform the future:

In the course of our discussion on the conditions of changing the reality in the Muslim world by the sound Islamic methods, to form our future and to enable the Islamic civilization to have a new historical phase, we won't waste our time in the above-mentioned questions, which have no answer. We would rather be satisfied to say that: the conditions of facing globalization are the conditions of renaissance and resurgence through its profound meanings and comprehensive concepts, in order to mould and re-form the desired future of Islamic civilization. These condition are summarized in the three most urgent and most effective conditions, which we think represent the most useful tool for innovation of the Islamic civilization now and in the future:

The first condition: modernization of learning curricula and development of education systems:

Success in knowledge originates from promotion of education and progress in learning. Science starts from training of the faculties of comprehension, understanding and reasoning, and polishing these faculties in such a way as to give exit to the energies thereof. Education comes before learning, in some stage, and then they become parallel after the stages of acquisition, development and qualification. Learning will never do its job in a proper way, in such a way as to profoundly and positively affect the society, if it is not connected with education, which is not always just religious, ethical or national education. It additionally includes the intellectual, psychological and scientific education. This type of comprehensive, constructive and purposeful education is the one that prepares us to have qualified generations to carry out the process of what we call the renovation of the structure of Islamic civilization for nation.

Needless to say that the learning curricula and educational systems in most of our countries are in need of renewal, modernization and development, in order to be productive, useful and effective in all aspects of life. No doubt that these developments are a necessary condition if not an ordinance for all people. This is because, despite the existence of the learning systems, in the Islamic and Arabic countries for long decades, according to the modern systems, it does not keep pace with the progress in these systems. It has not got deep, but, in most times, it has been superficial and imitating to previous stages which become out of date. [1]

Learning is the most vital element and the most powerful factor in the development of nations, peoples and states. The existing facts confirm unequivocally, that the cause of power of Western civilization is learning and keeping away from political disputes or competition, to achieve instant goals.

Strong and constructive learning, therefore, is one of the necessary

(1) Abdul Aziz bin Osman Al Tuwajri, The Islamic Nation in Confrontation of Challenges of Civilization, ISESCO, Ribaat, 1998.

conditions of facing civilization and the present and future challenges, and of prosperity of Islamic civilization.

The second condition: Support of scientific research in all fields of knowledge:

This support requires, in the first place, paying more attention and concern to the pure science, allocation of more budgets to researches and scientific studies and provision of ample and suitable atmospheres for researches to be completely absorbed by scientific life, in a cultural environment which encourages the freedom of research, contemplation and studying, and in which creation and innovation flourish.

In this context, an important issue should be raised i.e. the patronage, encouragement and support of scientific research should never be always a task of governments, which carry a heavy burden of expenditure on different stages of learning. The private institutions should participate in this expenditure, whether In the traditional fields of knowledge, such as universities, institutes and research centers, or in the economical, industrial, medical, agricultural and commercial fields.

By so doing, there will be some sort of balance in the society. Governments should never be left alone in undertaking this duty, but the private sector's participation should exceed that of the government.

It is worth mentioning that private sector institutions undertake the major part of expenditure on scientific research in the West. Moreover, the trend now in the West is to give chance to the great economic institutions to undertake the duty and matters of all university education. We know that most of the universities in the West belong to the private sector, especially in the USA and Japan. In some countries the churches and municipalities pay for the universities and these universities have no relation with government except in setting and planning the curricula and systems.

This system used to be the adopted system in our Islamic civilization, when the Islamic endowments were undertaking their responsibilities in patronization of educational institutions and others in the Islamic societies. [1]

(1) Ibid.

Indulgence and creation in the scientific research is one of the conditions of answering the civilization challenge. Knowledge, as we mentioned before, is the one, which makes civilization and moulds the future of mankind. The Islamic civilization will never flourish, at present and in the future, except by success, creation and indulgence in scientific research, which serves the economic and social development and effectively participates in the innovation of general life.

The third condition: Innovation of general life patterns:

This includes political and economic reform, theoretically and practically. It is senseless if the learning and educational curricula are developed, scientific research is supported, encouraged and given the priority, but the general situations in most Arabic and Islamic countries remain in this level of weakness, instability and wandering among political and economic experiments which failed and vanished.

There should be profound reforms which restore trust and appreciation to the free human will renews hopes, put fires of frustration and anxiety, repel the clouds of panic and horror and irradiate the condition of hesitance and fright. This is because knowledge dose not grow and flourish except in a free atmosphere, in which it practices its functions and acquires the ability and power to succeed and become superior on earth with truth and justice.

There is an issue of great importance, i. e. the innovation of general life will not be possible in the absence of the will of the Islamic peoples, because it is not acceptable to impose alteration, innovations and modernization on the Islamic nation from abroad, i. e. from world powers which use all their abilities and facilities to dominate the Islamic world and the whole world. These are mere illusions of the old colonization.

It is not easy or possible to face the civilization challenge and to mould the future of Islamic civilization amongst these situations of endless problems in which most of the Islamic societies are immersed. Facing the challenge, therefore, is a power, and power does not originate from weakness, poverty and deprivation. Therefore, the innovation

of the patterns of our public and private lives is one of the conditions of facing the challenges, now and in the future. [1]

Building the future of Islamic civilization must start with solid pillars, the strongest being renovation of the general pattern of life in all areas. Muslims need comprehensive and profound renovation in their lives, including all matters, individually and collectively, and that reform all aspects of life. This reform should be according to scientific methodology within a framework of wisdom and discretion.

There is a connection and coherence between the three mentioned conditions. This connection should be maintained if we desire like enter the battle of contemporary life with greater facilities and abilities. Facing and repelling the challenge requires co-existence with this challenge and starting a practical realistic dialogue with it.

The onset of general weakness, that is afflicting the Arab Islamic nature, and hindering the flourishing of the Islamic civilization and resumption of its role, is attributed, in its most prominent aspects, to the fact that we live in two different societies among different types of thought, behavior, social activities and relations, structural systems and institutions. These resemble a permanent fracture in the society, which cracks its structures and its capabilities, and renders the people in a condition of dispute and contradictions. [2]

We should amend the balance of all matters in the Arab Islamic word at large to correct the evaluations and to adopt scientific methodology as a tool and means of treating all political, social and economic diseases. We will not be able to face the huge challenges and to eliminate the signs of aggressive war launched on us by the super powers that dominate the keys of world policy, while we remain in this condition of hesitation, tearing and cracks in our intellectual, cultural, religious and political affairs, in our weakness in front of obstacles and discouragers and in taking the initiative of taking effective influential decisions of change and innovation, in order to rebuild the structure of our civilization an a concrete base.

(1) Ibid.

(2) Taariq Al Bashra, On the Matter of Contemporary Islamic: What is Contemporary?, Dar Al Shourouq, Cairo, 1996, p. 12, 13.

Will globalization forbid the flourishing of the Islamic Civilization in the future?

It is undisputed, in this stage of history, that the Islamic world is targeted in its religion, culture, civilization, security, sovereignty, resources, facilities, stability and aspirations of its societies for development and progress. Nobody dares to say not to adopt the 'conspiracy theory' in interpreting the contemporary history, and in analyzing the events thereof. We can confidently say that all the signs, manifestations and evidence confirm what we say and think: that some conspiracy has been made against the Islamic world, and that the conspirators are pushed by religious and racial fanaticism, based on disguised interpretations and false historical statements, which are weaker than the spider threads.

If this is our view and opinion towards such matters, it does not mean, at all, that we raise the white banner (of surrender), before the creeping foreign invasion, because we are unable to face it! What we say is that our movement, at all levels, should be wise and within studied and concrete plans, and within the framework of the common Islamic work, through its public and official channels, in order to pump new blood in the vessels of the Islamic societies, and to mould a progressive, flourished and stable future.

The Islamic civilization is not a civilization of dispute, collision and confrontation. It is a civilization of construction, development and brotherhood. Therefore, we do not call for dispute with the dominating world powers. On the country, we call for responsible, balanced and equivalent dialogue. We call for co-existence according to the principles of the international low, for exchange of mutual

interests and for co-working with all the peace-loving powers in the world to face the domination-loving powers which are pushed by racial trends and tempted by financial desires. One again, we would like to confirm the necessity of dealing with this reality wisely and in good discretion. We have to concentrate on self-rectification and on changing the reality through the true Islamic method, away from extravagance and fanaticism and without defaults. We have to renew the building of civilization in order to enhance the elements of life, vitality and growth in the limbs of this civilization. This is the way for the Islamic civilization to flourish, at present and in the future, under the umbrella of globalization.

The Islamic civilization is a product of an intellectual, scientific, literary and artistic creation of the Islamic nation. It is, therefore, the fruit of effects exerted by the people of the Islamic nation in the fields of development, construction and prosperity. The Islamic civilization, now and in the future, is nothing but images and shapes of general lives of the Islamic societies. The more these lives develop and grow in the true direction, and the more science and economy progress and flourish in these society, the more the Islamic civilization flourishes and extends its rays to serve mankind and to raise the values of truth, justice, equality and brotherhood. It is a civilization which owns the conditions of merging in globalization and the world order, which is, in fact, a Western order to be imposed on the whole world.

The correct method of benefiting from Globalization

Globalization has become a universal phenomenon, if we like it or not. It has nothing to do with the will of states and peoples. Therefore, dealing with this phenomenon, in all its political, economical, cultural and informational aspects, should be in a wise, sound and prudent way of thinking. This is because refusal is senseless; it is nothing but a loss of chances, wasting of time and exposure of interests and rights to dangers and losses. Indeed, this is not the conduct of wise people.

Co-existence with the era, adaptation with this historical stage and merging into the progress, in whose successive changing, mankind is living today, have become an extreme necessity which permits many prohibited things, although this should be done carefully.

Profound study of political and economic phenomena of the world today, under the umbrella of globalization can lead to a conviction that a lot of good tidings for nations and peoples are awaiting, that the future of mankind will be, God willing, better than the present, and that these cries and tension, which are prevailing now in the international community, and which, in many times, reach the level of threatening peace and stability in many places in the world, are nothing but passing clouds.

This is not a nonsensical talk or a futuristic illusion; it is, rather, a deduction and conclusion of deep study and contemplation of the current world situation, in the light of objective comprehension of the implications of globalization and of the international variations which are going gradually to get the international policy into the straight path, and into commitment of the principles of the international low,

respect of human rights, arbitration to power of low, not the low of power, in political practicing on regional and international levels, call for dialogue between cultures and civilizations and dissemination of values of peaceful co-existence, human solidarity and mutual respect. These are all very noble and sublime human values, which will pave the way before mankind to build a new flourished future on this planet.

The innovation of life in the Islamic word require deep and comprehensive reforms; which includes:

Political reform: on a concrete base, through a national will and according to the Islamic method and approaches which are not in contradiction with the purposes of the true Shari'ah (Islamic laws).

This political reform should be supported by: an **economic reform,** which should be deep and comprehensive in such a way as to rectify the situations and to serve the goals of sustainable development.

Cultural reform: which should be based on comprehensive amendments in curricula of learning and education, and should target at renewal of intellectual method that directs the public idea. By so doing, our souls will be strong; our bodies will acquire the adequate immunity against the shortcomings of globalization and to co-exist with the present variables in our world.

Globalization
It's Consequences and the Ways of Dealing with it

By: Sheikh Kamal Al-Deen Ja'eet (*)

If globalization is based on the economic dimension, however, it exceeds this to include the cultural and social aspects of life. Therefore, it can threaten the identities of peoples through the breaking down of the attributes thereof. Facing these challenges will be available if the political wills tend to free themselves from chains and to give chance to freedom and democracy, as condition of generation of energies andabilities.

1- Preface:

Since the Fifteenth Century Khaldoonian thought laid the foundation the civilizational development theory, which is based on the thorough contemplation of the traditions of the human life as it progresses and declines, becomes strong and weak. . . etc. Ibn Khaldoon deduced, through full observation of peoples conditions during the stage both nomadic and urban life, that these conditions have eras, like people, which decline and decay after passing stages of strength and force. This is an obvious fundamental fact which was revealed by the Holy Qur'an, in order to draw the attention of Muslims to the necessity of positively dealing with

(*) Mufti of the Republic of Tunisia (Tunisian).

the divine traditions in the universe, and the importance of being exhorted by the evidences and signs of the previous nations. Allah, the Almighty says: «**And for every nation has its appointed term. So when their term comes, neither can they delay it nor can they advance it an hour (or a moment).**» *(Al A'raf:34).* According to the interpretation of Ibnu 'Ashoor, the purpose of exhibition of the instable conditions of nations, is to make the events of history evidence and standards to evaluate the present according to the past. By so doing, warning will be supported by evidence and argument(1), as Allah the Almighty, says: «**Similar situations (as yours) have passed on, before you, so proceed throughout the earth and observe how was the end of those who denied.** » *('Al Imraan:137).**

The natural law of competition, which preserves the human race, has been mentioned in the Qur'anic verse: (*Al Baqarah:* 251). Allah, the Sublime, has made the coveting faculty to preserve the race, and the agitated faculty to protect and defend this race. Al-Fakhr Al-Razi, in his book «Al-Tafseer Al Kabeer» (the Grand Interpretation), said that the meaning of competition (repelling) is the repelling of sabotage, killing and seduction, leading to destruction and death. He added that man can never live alone, and the interest of man will never be complete unless through congregation with other people in one place(2). This lead to the appearance of fanatic groups, nationalities and alliances which used to take the shapes of racial, religious or military groups in the past. Today, they are economic, political and military gatherings, which reflect a current historical condition. It is dominated by the one system of the liberal capitalistic order, which is based on unlimited competition and fierce dispute in order to dominate the markets. The Eastern Bloc, headed by the (late) Soviet Union, failed to stop the creeping Western style, after decades

(1) Al-Tahreer Wa Al-Tanweer (Tunisian Publishing House) 2/500.

* Many similar ways (and mishaps of life) were faced by nations (believers and non-believers) that have passed away before you (as you have faced in the Battle of Uhud, so travel through the earth and see what was the end of those who disbelieved) in the Oneness of Allah and disobeyed (Him and His messengers).

(2) Al-Tafseer Al-Kabeer (Al-Bahiyyah Egyptian Printing Press), 1938, 5/204.

of Cold War. Socialism collapsed, and the dreams of the communists to establish the promised paradise on the earth disappeared.

As a result of the collapse of bi-polarity and termination of the Cold War, the United States became the sole super power in the world, able, through the great power of globalization, to dictate it's new policies to all people of the world.

Globalization, as described by some intellectuals, apparently indicates approaching, communication, openness and inter-dependence among all peoples in their dealings and activities, as if there were no barriers, separations or distances[1]. Many of the economic experts in the world see that globalization is based on removal of barriers and boundaries before the movement of trade to give more freedom for the transfer of commodities and capital. Other experts see that globalization although based on an economic and commercial concepts, includes cultural and social aspects of life which include some types of behavior, intellectual creeds and psychological attitudes that may threaten the identities of peoples, through breaking down and eradication of their attributes. If this were true, contemporary globalization would harbor threats and evils, which resemble a new era of colonization, which sweeps all geographic, political, cultural and economic boundaries.

Muslims, today, are far away from this huge and continuous change in the world. They do not participate, take action or affect what is going on. They may be swept by this swift typhoon if they do not become aware of the importance of being together, united to face the challenges and negative effects of globalization. This will never be easy and obtainable unless the Muslim people wake up to innovate their cultural, economic, political and military structures, to forget their contradictions, concentrating on the common and unifying factors and to abandon any differences created by colonization to disperse and weaken them. They should properly utilize the huge human, natural and cultural potentials and resources and plan for appropriate strategies to face the challenges. This will be easy if

(1) See the book of (Al-Toofaan) The Deluge, of Khaalid Ghaazi, p. 10.

the political authorities start to loosen the grip, to remove the obstacles and to give more chance for freedom and democracy, as a condition to generate energies and abilities, in order to acquire the means of power, which would enable it to compete and defend. Allah, the Almighty says: «**And obey Allah and His Messenger, and do not dispute (with one another) and lest you lose courage and (then) your strength would depart; and be patient. Indeed, Allah is with the patient.**» *(Al Anfal:46)*

2- Regional Formations of Blocs:

The phenomenon of forming blocs has an historical content, which resembles its authentic essence, and which expresses the persistent attempts of imposition of domination and influence on others or the attempts of monopolization of the absolute power, or through a continuous and persistent dispute between the sides of power on the ownership of land and distribution of wealth. The tendency to form alliances and gatherings, therefore, is an old human phenomenon, which has been manifested in different shapes and images, according to racial, religious or economic justifications.

Formations of Blocs in the Past:

These alliances utilized the old mode of life in both time and place. They took the shape of primitive nomadic gatherings which were controlled by family regulations, and whose purpose was to satisfy the basic needs through hunting, herding and agriculture, near the water resources. These forms of alliances developed and progressed according to the development of life and needs. These required more aggression to guarantee stability. They had even more chances to grow, in certain historical stages, as a result of the prevalence of tribal alliances and the owner-ship of human and military power. These paved the way to the establishment of empires, which were retained by history and mentioned in the Holy Qur'an, which called us to be exhorted and warned us of their evil. Historians also revealed some news and secrets about them. Some of these empires were labeled as great and influential e.g. the empires in the Mesopotamia area, Nile Valley, Persia and Rome.

The creation of these empires continued and disputes between them also continued, even after the emergence of Islam, e. g. the emergence of the vast Umayyad and the Abbasid empire, which extended from China to deep areas in Africa, in addition to the state of Andalusia in west Europe, almost simultaneously.

After the fall of Andalusia in 1492, the area of conflict was restricted to a few European kingdoms in Spain, Portugal, England, Austria, Holland and France. Then the Ottoman Empire stood up to face these kingdoms and to protect many Islamic regions from being under enemy influence. The conflict was confined, during the 18th and 19th Centuries, between England (on whose empire the sun would never set) and Revolutionary France, and they shared the world between them. This continued until the late 19th Century, when a new power, Germany, got its share of the world.

Modern alliances:

With the victory of the Allies after the Second World War, a new geopolitical map was formed and the world was divided into Eastern and Western Blocs. The first was under the influence of the Soviet Union and the Eastern European states, and the second was under the leadership of the USA through a liberal and military alliance with the Western European states. Beside these two alliances, the Non-Allied Movement was established, but it was exposed to penetration and attraction between the two poles. This period witnessed the prevalence of the slogans of socialist justice versus liberal prosperity. The dispute, within the context of cold war, transferred from land to outer space, using the advanced technology acquired by the two camps. After the quick and unexpected collapse of the socialistic bloc, influence was totally monopolized by the American supremacy, which started to dictate its policy and to draw the features of a new world order which serves its interests and the interests of its Western allies. Indeed, this is a dangerous and unprecedented development that declares a new stage of the absence of bipolarity, in which there will be one power, which other peoples of the world must follow.

In the light of this stage, the world is now divided into three major economic areas: the states of the European Common Market

(EEC), the commercial free zone of North American States (NAFTA), which includes the USA, Canada and Mexico, and the group of Japan, China and South eat Asian states (ASEAN). These areas have wealth evaluated as 20 trillion dollars, i.e. more than 80% of the total world national product, and approximately 85% of total world trade. (1)

This is the new shape of the world in its trend toward alliances, mergers and similarity, abolishing characteristics and privacies, canceling barriers and unifying cultures, by virtue of means of infiltration, i.e. satellite communication apparatuses, electronic networks and the Internet. ... Do these alliances hold on against this sweeping current known as globalization? And how can privacies and confidentiality be protected against the temptations of image, symbol and content shown in a globalized design?

3- The beginning of the new world order and its attributes:

A. The historical facts:

The issue of beginnings is difficult to be determined decisively from a humanities perspective, due to the complexity of the manifestations and events through the long history of mankind, to the extent that it is difficult to confirm any fact in a decisive and final way.

The matter is the same when we tackle the apparent and hidden motives, and when we monitor the different consequences that have led to a new world order, and prevalence of a new conception in favor of the globalization of production and capital, and hence the globalization of production relations and their dissemination in every place appropriate for investment, far from the societies and countries of the original center. (2)

Some people may think, depending on the near reasons, that the new world order has emerged as a result of the interaction of the past decades' events, such as the great scientific revolution in satellite communications and the Internet. Other people thought that the New

(1) 'Aalam Al-Fikr (World of Thought) Magazine, 2nd Edition (October - December 1999) p.70.
(2) See the book: What is Globalization? By Saadiq Jalal Al 'Athim, research paper, ALESCO, 1999.

World Order was the fruit of the events which led to the collapse of the Eastern Bloc and the socialistic system, and hence the appearance of the USA as the sole superpower in the world.

These are undeniable truisms. They are a collection of attitudes whose manifestations appeared in the seventies of the last century, increased in the eighties and showed up clearly in the nineties, declaring a new era of deep capitalistic change for mankind at large, under the domination of the one pole, and the influence of a world order of nonequivalent exchange.

The clues of the beginning, however, are further in time and older in history than what we will show here. According to intensive studies[1], the historical and time eras which led us to the present situation were followed, and divided into five stages as follows:

Stage one:

From the early fifteenth century to the middle of the eighteenth century. It was described as the embryonic stage of the appearance of national societies, as an alternative to the tribal societies. It was the stage of weakness of restrictions that were present in the Middle Ages, and the absence of inherited thoughts as a result of the appearance of new concepts about the world and the human being, and the discovery of the new geography of the world.

Stage Two: continued in Europe from the middle of the 18th century to the seventies. It was the stage of evaluation, as a result of the intensive change in the idea of the united nation state, and the appearance of a new and specific vision about international relations. In this stage, more concern about the ideas of nationalism and internationalism appeared.

Stage Three: From 1870 to the twenties of the Twentieth Century. It was the stage of the birth and development of the national societies, the spread of some concepts about the national identities and the application of the idea of international time. The most important event here was World War One, and the establishment of an international organization i.e. the League of Nations.

(1) See e.g. Planning for a Universal Situation, (Globalization as the Main Concept) by Ronald Robertson, pp. 15-30, Sage Publications, London, 1990.

Stage Four: From the twenties to the sixties of the Twentieth Century. The main feature of this stage was the differences in thoughts towards many human terms and concepts, such as globalization, whose image started to appear gradually at that time. This stage witnessed the World War Two, and the dropping by the USA of atomic bombs for the first time, on Hiroshima and «Nagasaki», to conquer Japan. It witnessed also the foundation of the United Nations Organization to play the roles of maintaining pace and security and ending of disputes and wars in the world.

Stage Five: started from the sixties of the twentieth century. It witnessed the escalation of international awareness and the birth of the Third World (newly independent states), joining the international community. During this period serious events took place e. g. man's landing on the moon, termination of the Cold War, the spread of atomic weapons, the appearance of international data networks, the increase of concern about the world community, the idea of international citizenship versus national borders and the foundation of the World Trade Organization (WTO) in 1995[(1)] by a large number of countries (as an alternative of the GATT, signed in 1947), in order to organize world trade in commodities, the rights of individual property, law of investment, general rules of world trade and the abolition of customs borders to facilitate the free movement of commodities in international markets.

This summary is a timely ordered sequence of events. It is a carry-over plan that cannot, although it almost does, refute other numerous details. Their characteristics will never be fully erased, especially those which had direct or indirect relation with the historical sequence of the establishment of the New World Order in its early stage. These events include the foundation of the International Monetary Fund and the World Bank, which both represent the key foundation of the world economy. They also include those multinational companies that came after 1960, which were regarded,

(1) Ministers of Finance and Economy of 117 countries declare in Marrakech, Morocco on April 15, 1994 the foundation of the World trade Organization, as an alternative to the GATT Treaty. The WTO started in the beginning of 1995.

in the view of some people, as one of the most important economic factors of international change because they are not biased (apparently at least) to any nation state, and can stay in any country in which they achieve their interests. The world economy, therefore, has become under the domination and influence of these companies. There is a famous analysis that the fall of the semi-stable exchange prices of the Breton Woods[1] system during 1971 - 1973, led to a significant expansion in the shares investment and bank loans on the world level after the internationalization of the capital markets, especially the monetary markets, which increased the world economic relations.[2]

There is a conviction in many circles that these axioms are, generally, connected with the New World situations. We preferred, in our pursuit of them, to focus on the most important causes and factors that were the historical mobilizers of the events that eventually led to the appearance of the New World Order.

B. The Attributes of the New World Order:

These attributes can be monitored through different manifestations, relevant to different economic, political, cultural and technical activities. This task is not free of difficulties and complications, due to the complexity of axioms and facts, in such a way as the separation of all threads is impossible. We mention this note to draw the attentions that reading, analysis and justifications, however concentrated and comprehensive, are relative.

Economic attributes:

These are clearly shown in the development of inter-dependence between countries, which led to intensity in the movement of imports and exports in the world markets. It also led to the collapse of customs protection procedures as a result of the agreements of the world Trade Organization in favor of free market system, as a base of development in the world searching for external markets has become

(1) The fall of this system was after the 1971 US declaration of cessation of adhering to the gold standard for the dollar.

(2) What are Globalization, World Economy and the Possibilities of Control, Paul Hurst and Graham Thompson, translated by Dr. Faalih Abdul Jabbar (The Worlsd of Knowledge) Magazine, No. 273, Kuwaiti National Council for Culture, Arts and Literature.

a field of intensive competition between the progressive industrial countries, the matter which led to the appearance of economic alliances in Europe, America and Asia.(1) The activity of international companies has become greater, (2) through penetration into most of the investment areas in the world, including Russia and China. The role of the International Monetary Fund and the World Bank has become just directing the economies of countries, especially the developing countries, and to compel them to carry out packages of reforming actions, as declared conditions for the acquisition of financing and the necessary foreign investment for development.

The economic pillars of the New World Order also include the increasing trend towards mergers of commodity markets, services and capital, and the wide-range enthusiasm towards liberation of trade and capital and towards the increase of company production, in addition to the appearance of new strategies of distribution, using new technologies by which the barriers of commodities and services were broken.

The important result deduced from this is that the New World Order, through its various institutions, is regarded as a victory of the system of the market economy and the tide of trade liberation. All these systems have appeared as a result of the globalization of the capitalistic system and its extension all over the world.

Notwithstanding all this, many questions have been raised regarding the effect of the New World Order on the idea of the national sovereignty, and the new role of the nation state in the presence of economic globalization. Other questions include the expected dangers on the Third World countries, due to their inability to face the fierce competition provided by the New World Order, and the core question about the validity of the free market system to be the unilateral model of other countries to plan their developmental policies.

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(1) The European Union, North American Free Trade Agreement (NAFTA) and the Economic Cooperation Agreement for Asia and Pacific Countries Organization (APAC).

(2) The famous name among them is: Multi-national Corporations. The main attributes are the magnificence and variation of their activities, in addition to their geographic expansion and employment of qualified people from different nationalities.

Political attributes:

Many political concepts have changed by virtue of the current international developments and advancements, especially in concepts regarding the state and sovereignty. As a result of recent intensive flooding and pouring of information, and the utilization of technology in commercial exchange processes and financial transactions, the abilities of nation states to practice their rights of sovereignty have gradually started to diminish. Accordingly, the geographic boundaries have decreased and political decision has become connected with the ability of the state to provide information and to have the ability of updating, verifying, analyzing, understanding and using this information. These are factors, which have led to a large wave of democratic change in the world, enhancement of the values of human rights and the fall of many pervasive oppressive regimes.

Moreover, so-called political openness and enhancement of human rights records entered the list of conditions adopted by the world financing institution at the time of giving loans and support. The world has witnessed, in the recent years, an increasing progress of the activities of non-governmental organizations and institutions, or what are called the organizations of civil society, with respect to human rights, environment, peace and other human affairs. These organizations have started to practice a sort of close observation on the role of state in obeying conditions, treaties and covenants.

The values of democracy have become, in the view of the supporters of globalization, international humanistic values that should not be subject to limited local or regional characteristics. These values include freedom, justice, participation, equality, political and intellectual tolerance, acceptance of multiplicity, peaceful exchange of authority according to the public will, respect of human rights and authority of law. They have been thought of as the sole and ideal example of practicing the power and organizing the state-society relationship. Therefore, they think, this should be the pattern life for all societies, whatever are their political,

economic, social and cultural structures, starting from the family and school, ending with parties and organizations. Fukuyama thought that democracy, which will never be other than liberal, will be the final point in the ideological development of mankind, and the final image of human image to the end of the government system i. e. the final image to the end of history.[1]

The old world order has gone, giving space to a new and very dangerous historical stage, in which the American role will extend like cancer to wrap most of the areas in the world. This made many people describe globalization as really «Americanization» of the world according to the interests and directions determined by the USA.

Cultural attributes:

Many questions, amongst the multiple panics, were raised about the new culture possibly created by the New World situation. This culture would be comprehensive, in the full meaning of this world, which may lead to patternization of tastes, feeling, expression, trading in creative properties, cancellation of cultural exemptions, killing of 'spirits' of peoples, abolishing of the very attributes thereof, robbery of their identifies and erasing of their civilization features. This catastrophic attitude, according to the opponents viewpoint, constitutes the last stage of the project of the Western, cultural domination and colonization, in order to reach a universal condition in which the old geography of the world falls.

This stage is full of controversy about disputes of civilizations, especially after the events of 11 September 2001; with which all people in the world were concerned. Huntington spread the idea of clash within many ideas about the controversial relations between the idea of globalization versus the cultural attributes of people. He says: «It is culture and cultural identities, which are worldwide, civilization identities, that form the patterns of consistency, resolution

(1) Fukuyama, Francis, The End of History, translated by Hussein, Ahmed Ameen, 1st Ed. , Cairo, Al Ihraam Center for Translation and Publication, 1993.

and dispute in the post-Cold War world.[1] Fukuyama however, contradicts this theory, and he foretells the end of great disputes in the world, and the elapse of the time of ideological and intellectual wars.[2]

Whatever the difference, the feeling of unity of this planet has started to be a realistic fact, not more illusions and dreams, due to the quickness of information form allover the world, the matter which generated a common feeling of the unity of human fate, with respected to problems which do not know borders or boundaries, like drugs, pandemic diseases and directed microbes. Garoudi was a pioneer to call for dialogue between civilizations because he thought that it was not possible to solve any problem within one nation, as he said.[3]

The effect of strong globalized information on the different cultures in the world is very obvious, especially in the external appearances and shapes such as the types of clothes, drinks and foods,[4] due to the prevalence of consumer culture, according to the Western style, whose winds even the walls of China failed to repel.

If the international events continue to run in this way, they will lead to a new futuristic cultural reality, generated by globalization through the progressive technological facilities, e. g. communication and information networks, and genetic and cloning sciences. Some pessimistic people think that there is no escape from the deluge that will inundate the world, and no way for the weak to face the cultural goblin that will swallow their heritage and civilization.

Technological revolution in the world of communications:

The accelerating technological progress in the fields of information and communication has made revolutionary and deep changes in the concepts of time and place, in such a way as the geography of the world has been reduced to borders of a small electronic village. There is no significant difference about the dangerous role of

(1)Clash of Civilizations, Huntington, Samuel, translated by Tala'at Al Shaayib, Cairo, 1998, p. 37.
(2) Ibid., Fukuyama, p. 9.
(3) Dialogue of the Civilizations, by Rouget Garoudi, p. 131.
(4) Some of these are famous worldwide, e. g. jeans, Coca Cola and Marlboro cigarettes.

the images, implications and symbols which are sent through the information systems,[1] via the satellite and the world information networks like the Internet, in polarization of people and direction of their behavior and attitudes. This could create a new world awareness that would not be affected by geographic contrasts or political and cultural variations. The supporters of information and communication globalization think that this is an unlimited opportunity to disseminate the values of freedom, democracy and human rights, and to resist the residual oppression in the world. The opponents think that globalization of communication methods is a justification for negation of multiplicity, an aggression to tastes and ideas and undermines the power of the state in favor of the multi-national companies. It is the image of oppression and obstinacy in a new form, i. e. utilization of the magnificent and huge facilities of communication and information to advertise commodities and products of free market in favor of the capitalists. [2]

It is funny that some people tried to imagine the image of the coming human being, which would be, at best, a robot or an automated machine that receives order from the communication channels and electronic transmission centers via a remote control program. Indeed, this is a scary image of a reality in which the human being could lose his humanity and its beautiful spirit.

Most of these changes are introduction to establish the so-called information society, which will be based on utilization of different needs via the systems of technological communication. Marketing and propagation of these progressive means, no doubt, will avail to the peoples of the Third World suitable facilities, which can help them in quickening the pattern of development, as these technologies provide the means of openness to the progressive world.

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(1) The specialized circles firmly believe that the information explosion was due to the invention of the digital system, i. e. , the transfer of messages into signals of coded digital language. Digital technology is fast and flexible, capable of conveying data in surprisingly unlimited quantities.

(2) Communication industry transactions were estimated at one trillion dollars in 1995, expected to be increased in the coming five years to reach 10% of all world trade. (See 'Aalam Al Fikr Magazine, No. 2, October/December 1999, p. 163.

4- Globalization: Its Concept, Manifestations and Effects:

Its concept:

Linguistic usage: It is an arabicized term from the foreign term mondialisation or globalization.[1] The Arabic world of globalization, is 'awlamah from the verb form faw'ala, which is one of the inflection forms[2] like kawabah, nawrajah, lawlabah...etc.

Terminological concept:

Forming this concept according to a precise definition is very tedious and difficult, due to the multiplicity of the definitions and their difference according to the intention and desire of each researcher. Moreover, globalization is not a mere concept that can be moulded and presented as a ready-made thing; its features cannot be finally fixed in the literature of sociology. This is because globalization is still in the stage of formation, and it is a continuous process, which is running according to quantitative and qualitative indices in the economic, political, cultural and communicational sectors.

Its manifestations:

There are certain processes and descriptions that can reveal the course and general properties of globalization. These include: dissemination and prevalence of information among all peoples via modern technology, cancellation of boundaries between countries through liberation of customs transactions and the increase of similarity rates between groups, communities and institutions though merging.

The general descriptions of globalization also include the fact that processes cover most parts of this planet, and that the levels of interactions and transactions between countries are so deep that they go in the direction of forming a universal society.

If we agree about these descriptions, we can refer the manifestations to their three levels:

(1) Numerous specialists in globalization believe that the first person to use this term was the Canadian Marshall McLuhan, Professor of Sociological Communications at Toronto University.
(2) Any foreign word following the inflection rules of Arabic is regarded as having been Arabized.

In the economy: through generalization of free activity and expansion of transactions to cover all parts of the earth. The specialists noted that the concepts of industrial concentration, expansion of information and economic alliances are no longer confined to local or regional privacies, or to national policies. The vital industrial field, however, has become, as a result of globalization, subject to the area of work international dividing. Commercial transactions between countries, too, have been subject to the new arrangements issued by the world trade organization, which observes and protects the markets from being inundated.

In politics: Through generalization of the values of democracy, political liberality, human rights and individual freedoms, to achieve merging and similarity between the people on earth. The first victims of globalization are the ideologized and radical identities (e. g. countries of Eastern block), which were regarded as sacred political symbols. Globalization's effects also included the fall of political borders and barriers, diminishing of national sovereignty and giving chance to the appearance of wide alliances to face the major challenges of the new world.

In culture: Through unification of thinking and behavior methods and annihilation of private attributes into similarity, by virtue of the progress of penetration facilities via electronic media, the new communication means and the progress of physical, genetic, environmental, natural and social sciences. The USA, which owns 65% of the world information materials, tries to present a universal example of novelty, which carries the American values to all over the world. It is not strange to hear some people describe globalization as a cultural imperialism, whose end is to cross-breed the world and to deprive it of the civilization constituents thereof, in order to impose the Western domination on all the people of the earth, and that the danger is now invading most of the current heritage, ideologies and spirits, versus promises from globalization in terms of cultural systemization and canning of unilateral and comprehensive dimension.

Its effects: It may be too early to do analytical scientific data, or precise tables of evaluation of the consequence of the new world situation, which is in the stage of formation and appearance under the strong and creeping effect of globalization. We cannot, as well, give decisive idea, in the light of this scenario of different readings, anticipations and analyses. Some of these do not conceal their praise to globalization, as a new era of liberation of people from oppression, and a modern stage open widely to scopes of freedom, democracy and prosperous civil life. The technological progress, in their opinion, will avail the increase of production, eradication of poverty and misery and reduction of the proportions of marginalized and idle sects, by virtue of the successive technological revolutions, which permit globalization of progress, and by virtue of flooding of capitals to the developing countries, by which they can achieve high rates of economic growth. They concluded that this era is the era of promised prosperity in all economic, political and cultural standards.

Contrary to this optimistic view is another view, which is hesitant and doubtful, and a third one, which reveals a complete refusal and warns the world of the devastating consequences of globalization. This group warns the world also from the inescapable disasters should this "goblin" pierce its claws and molars. They also think that globalization will do nothing, by the end, but increase the number of emigrant workers, due to the high wages in wealthy countries, which made the great companies seek the "tax paradises" in the developing countries, whose investment laws provide tempting customs exemptions and low-waged labor. [1]

It starts from the basic work, which alters, innovates, renews, builds the present and moulds the future.

Any vision to the future, therefore, should start from a clear vision and understanding to the present reality, after analysis

(1) There are some statistics that show that one and a half billion Asian workers found in the Pacific Rim region work for wages of around 2. 5 – 4 dollars per day per worker. This in contrast to Western Europe, where the daily wages are more than 95 dollars per worker (130 in France and 198 in Germany). See 'Aalam Al Fikr, N. 2, October/December 1999, pp. 30, 31, Kuwaiti National Council for Culture, Arts and Literature.

and breakdown of the factors which cause these elements which govern the attitudes, path and conditions of that present.

The gap between North and South will increase and the difference between the rich and poor will be greater, even inside the manufacturing societies, because the competition resulting from globalization will not be afforded except by the stronger individuals, group and alliances.

The severe winds of globalization as the opponents anticipate, will sweep all man has been building for million of years, and will change thousands of cultures into remains of ruins and unseen tracks, so that the dominating west imposes its culture and civilization on every part in the world. Moreover, the cultural production, in its wide concept, will be monopolized by the merchants and capitalists, the creators will be employees by these people, and the information congestion caused by the abundance transmission of communications means, is expected to lead to shallowness in thought as a result of the domination of commercial and consumptive trend on its programs and contents.

Whatever the consequences, the human values will remain, like it or not, the most important concrete pillars of the successive human civilization. Its absence will create catastrophic consequences and horrific tremors.

Therefore, some voices, even from Western societies, call loudly to the so- called humanization of globalization, i. e. to make it more caring about human being and his cultural and civilizational properties,[1] through controls of its mechanisms in order to avoid all the possible dangers and to exploit all the anticipated benefits. The main support of culture, which is the highest expression of the texture of human relations, is value. If culture is changed due to the materialistic greed and monopoly of globalization, into a stage of commoditization (i. e. to be marketed as any other commodity) a great defect will disturb the human rank, which may, eventually, lead to a condition of fatal sabotage.

(1) See Al Mungi Bousnainah, Opinions and Stances, ALESCO, 2002, p. 34.

5- Effects of globalization on the Islamic nation and the methods of protection from it:

The course of world events has been, for more than a decade, tending towards aggravation, as a result of a cute and multiple crises in the Arabic area (Iraq and Palestine) or in other Islamic areas (Afghanistan, Pakistan, Philippines Indonesia). These areas have witnessed the largest American and British military troops since the World War Two, with participation from some NATO countries. Zionism exploited the atmosphere of hatred and camouflage to increase the operations of killing, depopulation, driving and robbing the Palestinian people in violation of all the covenants and treaties except the covenants of dishonesty, betrayal and crime.

The Arabic and Islamic region is targeted also by the super industrial countries, because it contains the biggest wealth of energy in the world, especially oil and gas, which are very important in operating their factories and transport vehicles. This took place after the West had noticed this great natural potential could be used as a dreadful weapon in the time of confrontation, as in the 1973 October War.

These are some of the great challenges that Muslims are facing today. They are threatened in the first place by the bulldozer of globalization, which will smash them if they fail to regroup themselves and rebuild their alliance.

Political Challenges:

The detestable condition of dispersion, which the Arabs and Muslim are living in this era, is very obvious. This was an old plan of colonization, which is still fostered by the aggressive forces, in order to deepen the wound in the nations body. All the attempts of unification and alliances between Arabic regimes have been aborted. Moreover, there were some disputes because of the borders drawn by colonization, despite the initiatives of reconciliation from time to time, so as reunite the Arabic family under the banner of the Arab League and the Islamic nation under the Islamic Conference Organization. Palestine, the lands of prophets and holy places, remains in the hearts and souls of all Arabs and Muslim who suffer from the feeling of injustice and oppression of Israel which is unfairly backed by the USA.

The national sovereignties in the Arabic and Islamic countries are facing the danger of extinction as a result of the strong whirl of globalization and of their lack of adequate immunity and power resistance as long as they stay idle and isolated in a world in which other countries are gathered and united. It is strange paradox. If we consider the civilizational, cultural, historical and geographic similarity which facilitates the process of merger inside the Arabic and Islamic family, if the political wills desire and give chance to the atmospheres of integration and unification.

Notwithstanding all these defects, we cannot deny the values of some changes in the Arabic and Islamic countries that comprehended the nature, sensitivity and danger of this historical period, which requires political modernization, through widening of the space of participation and admission of the right of difference in anew framework of democracy, freedom and human rights. Some of successful experiments, within the framework of rising democracies, took place in some Arabic countries in terms of an important and comprehensive change in the opinions, practicing and applications. These changes included legislations in the field of rights and creation of an ideal form of coexistence between opinions, parties and organization, in an atmosphere of peace, stability and constructive dialogue. This political atmosphere brought about positive investment to achieve the goals of development and standard economic rates.

The regional institutions have got a central role in dissemination of the opinion of unity, and in creation of channels and paths of cooperation, because these institutions tolerate great burdens, which require great efficiency in containing any dispute before it begins. They are alert about the trials of intrigue inside and outside. One of the known means of intrigue is trying to create ramifications of disputes, through innovation of old racial differences, such as barbarism, tribalism and other religious and linguistic trends. The enemy of course will not fail to fabricate justifications and allegations whenever possible.

We lost a lot in the past when we became astray from our religion and it is principles. We underwent many experiences in vain. The Holy Qur'an drew our attention many centuries ago, about what we could face, as other nations before us faced humiliation and miserable destiny.

Allah, the Almighty says «**But there came after them successors (i.e., later generations) who neglected prayer and pursued desires; so they are going to meet evil.**» *(Maryam:59)*, and the Messenger of Allah (pbuh) says: «**Nations would gather upon you as the eaters gather upon the food bowl.** A man said: Will we be few that day? The Prophet (pbuh) said: '**No, you will be great in number, but confused like scum in the torrent, and Allah will take respect of you from the hearts of your enemy, and will cast weakness into your hearts.** A man said: Oh Messenger of Allah, what is weakness? He said: **Loving the worldly life and hating death**»[1].

The Islamic world is exposed these days to a severe trial, as the super powers accuse it of fostering terrorist and extremist movements that threaten the civilization of progressive world. When some facts about the involvement of some semi–Muslims and pretenders were revealed the accusations were directed to all Muslims and to Islam itself, without verification and evidence. As a result of these allegations, Islam was described with fanaticism, hatred and terrorism, and poisonous ideas about Islam were disseminated, and some malicious people were moved, to the extent that they called for fighting Islam.

In order to be released from this strong siege, the political elite in our Arabic and Islamic countries have to face and resist all theses attacks by every possible means and through all channels of communication, especially diplomatic ones, to acquaint others with the true facts about Islam as a religion of peace and love for all mankind. If this political effort is executed properly it will support the role of scholars and intellectuals in their dialogue with others, to bridge the gap and prevent clashes.

Cultural Challenges:

No doubt that the most dangerous controversial issue, which has drawn the attention of the people concerned with cultural in the Islamic world for a long period of time, is the issue of: cultural duality or biculturalism or cultural multiplicity, due to the presence of two co-existing cultures, The first one: is authentic, and it attracts the nation into its personality, heritage and religious and civilizational relevance.

(1) Reported by Abu Dawood.

The second: is a new comer, which links the educated generation with Western civilization, science and technology. This cultural duality is increasing because of a general condition of a semi–absolute pursuit to the stronger West. Moreover, the culture of Europe, which is very keen to maintain relations with its former colonies, started to be disturbed as a result of the New World situations of unilateral polarity i.e. the domination of USA to the most areas on earth, and in space by virtue of very progressive technological means.

Linguistic multiplicity, however, should be regarded as an attribute in favor of the cultures that are competent to dialogue equivalently, in order to benefit from the civilization, science and experience of this era. We know the volume of benefit which Muslims have gained since they understood the importance of translation of foreign science and arts. We do know also the virtue of Islamic culture to the culture of the Renaissance Era in Europe, and the effects of Islamic intellectual schools in the development of European thought for a long period of time.

The difficult equation which challenges people of the World, especially Muslim people today, is how to maintain the private attributes which distinguish the identities and the unique culture diversities, in a world which is witnessing a collapse of boundaries and barriers. The other thing is how can we imagine globalization of culture if we know that culture is not a mere revealed system, rather than an expression of the ability of some group or some people to adapt oneself through its creative means with the environment in which these people live?

In this tense atmosphere, Muslim must have an increasing feeling of unity over any other feeling. Only feeling, however, is not enough in these difficult circumstances: it should not prevent us from sound scientific thinking or from planning a unified Arabic and Islamic strategy, in order not to be overtaken by the train of progress as happened in the past. There should be a coordinated group work and a good exploitation of the efforts of experts and scientists of the present scientific and cultural institutions, e.g. the Arabic and Islam organizations for education culture and science in addition to the jurisprudence (fiqh) academies, such as the Islamic fiqh Academy

of the Islamic conference organization. The Arabic and Islamic countries should give more support and care to these institutions.

Culture is one of the most powerful weapons, which is tried by colonization in subduing the people. This facts, unfortunately has not been understood by some people, who imagined that purchasing and piling of military weapons is the way of salvation.

By so doing, these people became victims of the international weapons manufactures and mediators, because they are connected with them in providing maintenance and spare parts. We are in a big dilemma from which we shall not be released unless we have a comprehensive awareness, by which Muslims can be re connected with Islam as a unifying religion which is able to resolve contradictions and to melt souls together, if we seriously desire to replace humiliation with dignity and weakness with strength.

We do not adopt the idea adopted by some other people, that collision between civilizations is inevitable. This is because the Islamic personality originates from cultural, civilizational and religious origins, which deny the feelings of hatred and mutual insulting between the individuals of one human group. We do not deny the fact that we live around other civilizations that are different from ours in goals and intensions, but sharing us humanistic dimensions. Allah, the Sublime, says: «**O mankind, indeed. We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.**» *(Al-Hujurat:13)*.

Our existence within the framework of our civilizational and cultural attributes will never be affirmed by negation or repelling of the other. The fate of mankind will remain dependent on the admission with this fact, which requires an establishment of civilizational dialogue between people, religions and culture, provided that the interests of all people are considered, equally without a double standard evaluation, and without segregation or distinction.

As a result of the dangerous events which the world is witnessing these days we are in need of reviving the firebrand of common humanistic values in terms of brotherhood, approaching, loving and cooperation, bearing in mind the necessity of garnering world

efforts to confront the dangers which threaten humanity at large. We renew our call of establishing an international charter which unifies all the divine religions on the base of peace, through useful constructive dialogue and exchanging of thoughts and experiences as Allah, the Almighty says: «**Say, 'O People of the Scripture, come to a word that is equitable between us and you-that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness, that we are Muslims (submitting to Him).**» *('Al 'Imraan: 64).*

Economic challenges:

The most important field in which the path of globalization, as determined by the International Monetary Fund, can be defined is the field of the world economy merging through commercial and financial transactions and prevalence of communication networks. It is a concise world, an international economic project that ignores all borders and tries to be released from the grip of nation states. In contrast, the principle of equal sovereignty of countries, which is assured by international law, has started to erode, as a result of the new status of relations, which is based on the factors of (economic) power, rather than (population) number.

These dangerous facts require our Arabic and Islamic countries to take quick actions to coordinate and integrate efforts, and mobilize material and human resources, under unified monitoring institutions, with the real authority to carry out the task of arbitration if necessary.

The Islamic nation is passing a critical stage in trying to rise, after being shocked by the sore and weak reality. It is now trying to gather its strength for development and progress. It started the first steps after independence, by adoption of some methods and styles from the East and West, but these methods failed in application and achievement of any goals by.

We might reach a stage of maturity now in such a way as to have more confidence in our self–efficiency by which we can be able to gain progress against the challenges of globalization.

If our potential, wealth, preparations and great human capabilities are gathered together in a group effort and through a studied and profound plan, with a sound view of determination of means and goals,

our long-awaited dreams in achieving progress and prosperity for our people will be realized. We are very much in need, once again, to forget the disadvantages in terms of tangential disputes, gaps in the feelings and contradictions in evaluation of interests.

There is no escape from having a common Arabic and Islamic market, even as a transitional stage. All the affiliated countries to this market must benefit from it such that they develop their potentialities and enhance their economy. Here are some primary conditions that might make the process of gathering and unification successful in our opinion:

Broadening of the activity of the market with a gradual and successive renounce from the limited local interest in favor of the overall and communal interests.

Acquisition of ability, in case of following consistent policies of achieving a higher degree of Arabic and Islamic economic integration.

Exertion of common effort to decrease the degree of external dependence, of the Arabic and Islamic decision, which will boost and support the Arabic and Islamic economic position in confrontation of the negative effects of globalization.

Support of the Arabic and Islamic negotiating position in the current World economy and in the World trade organization by taking and adoption of united positions.

Permission of preferential treatment inside the Arabic and Islamic market to the member states and not to other countries to encourage them to join the market.

In our opinion, this stage should be an introduction to a more progressive economic stage that can lead to an establishment of a united central bank. One of its goals should be unification of the currency similar to the European experience that innovated the euro instead of the dollar, which dominates the world exchanges.

We see these ideas as helpful in passing and negotiating this state of waiting and in deleting the feelings of fear and doubts towards the expected destructive effects of globalization, which will add nothing to this nation but weakness backwardness and humiliation.. Decisions empty slogans and meaningless initiatives will never be adequate and useful in repulsing and confrontation, which is a general and common duty.

Research Conclusion

The great changes and accelerating development witnessed by the world of today, impose on the Islamic nation a wide course of political, social, economic, scientific and technological challenges. The nation has no option but to confirm its ability and competence of action, execution and competence with other nations to occupy the front positions. This is consistent with its great facilities in a world that every day witnesses bigger alliances and gatherings, and in which the logic of expansion of interest at the expense of economically and culturally local borders prevails. Realization of our intentions lies in unity and power, and we can only leave our splintering behind by determining our situations and rejuvenating our cultural, economic and social structures to face the coming current of globalization, whether we like it or not.

Objectively, we can regain our power and gather our dispersed abilities by concentrating on the common and unifying factors, not on the dispersing ones. This unity however, requires serious responsibility in innovating the uniting framework in all fields, in order to be able to coordinate and unite efforts.

The urging question asked today is: what is our position, as Muslim, towards globalization? And how can we choose the methods of group confrontation of the danger of economic, culture and military sweeping? And how can we stick to our genuine identity and civilizational and religious adherence under the umbrella of the techniques and modern methods of globalization, the networks of Internet and the wide propagation of the capitalist rhetoric in this fierce stage of capitalism domination. Should we just refuse domination, merging with globalization in order to save ourselves? What will be our destiny in the New World Order if we do not prepare ourselves to take our suitable position in the new map?

These are a group of challenge and opinion that we tried to find answers thereto, through utilization of the abundant researches that are concerned with the issue of globalization in its different aspects and present and futuristic manifestations.

The Way of Interaction... a Shari'ah View

By: Dr. Al Sheikh Naasir Al-'Umar [*]

What does the West want through cultural globalization: Western cultural domination over all other cultures? Fukuyama said that cultural globalization would never be achieved without domination of certain cultures over many cultures... Cultural globalization is not a transfer to a higher culture; it is an aggressive cultural usurpation of all other cultures.

Preface:

Globalization is a term derived from «globe». As much as people are different towards it, between praising and criticizing, they also differ in its definition. However, all people at least agree that all of us who live on earth should have one universal nature, as well as the unification of our economic, social and intellectual activities, regardless of our differences in religion, cultures, nationalities and races. [1] Whatever the number of contexts in which the word globalization comes, the concept expressed by all people, in all languages, is the trend of world domination, and making this world run within one pattern.

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(1) Globalization and the Islamic World: Facts and Numbers, by Abd Sa'eed Ismaaeel, who gave various definitions for globalization.

Therefore, the Arabic Language Academy in Cairo decided the use of awlamah, to mean making a thing international. This means making the entire world as if it lived in one integrated system. This is the same meaning in European languages. e.g. globalization in English and German language, and mondialisation in French language. The Arabic word was put to indicate this new meaning[1].

The problem of globalization lies in this definition. As races are various, cultures are multiple, religions are different and desires are in contrast, who governs this one characteristic? Who issues its controls and laws? How, for instance, is a simple merchant who used to live safely, compelled to compete against giants inside his homeland? If this is acceptable, bearing in mind that a small bird can live with the eagle, and birds, generally, go hungry and return back with full stomachs, then on what reasons are the habits and social traditions of people abolished? Who issues the new form of social unity? How are billions of people compelled to wash their brains, and to clean them from their authentic thought for the sake of another foreign thought?

For these problems and other, there has been in the Arabic and Islamic societies, semi-unanimity throughout the whole political spectrum, Marxists, nationalists and Islamists, that globalization, through its principal standpoints, does not contain anything new. Rather, it is a form of colonization, whose goals are not different from the goals of the previous colonization trends. Nobody believes that the dominating capitalists and the gigantic multi-national companies could have other goals than domination of markets, invasion of the planet's resources and exploitation of cheap work wherever it is found. The difference between old and new colonization is that the new one needs adaptation with the changing historical world conditions, i.e. the unilateral domination of the USA over the world and making NATO the only political and military alliance in the world, which serves only a small group of industrial countries.

(1) Globalization and Cultural Life in the Islamic World, Dr. Abd Al-Aziz Bin Osman Al- Tuwaijri.

The new colonization uses a type of language that concentrates on the values of democracy and respect for human rights, instead of the language of the previous colonization, which concentrated mainly on modernization of primitive people, i.e. all the non-European peoples. If the old type of colonization used military intervention, the new one uses new methods that are no less effective than the previous methods, in spite of their being enveloped in legal wrappings. Brazen unilateral military intervention had been not used by colonial countries[1] until September 11, 2001.

Thomas Friedman, admitting that currently globalization is a kind of American domination says: «During the nineties, America became obviously economically, militarily and technologically the most powerful country in the world. This took place mainly due to the collapse of the Soviet empire, and the shift of the world to the capitalistic alternative i.e. the free market economy, accompanied by the revolution of the Internet in America. All these factors led to a strong domination by the USA and its cultural and economic thoughts with respect to organization of the society affairs. This domination appeared clearly through globalization, to the extent that the American effect on people's lives all over the world was greater than the effects of their governments, as a Pakistani diplomat, once, told me. Yes we started to have effects on people's lives directly or indirectly, greater than the effects of the governments of these people».[2]

Globalization and Traditions:

In early times, people used to be a good example of globalization of civilization, and of intellectual, cultural, political and economic unity. This unity was based on the methodology of Allah, through His messengers through whom were revealed the books, which brought humanity its values through justice, and assigned iron and fire in attempts to impose various things similar to globalization. In fact, to impose themselves and their authority on the whole world..

(1) The Risks of Globalization, an article by Dr. Burhaan Ghalyoon.
(2) From an article of Thomas Friedman, titled: "A Theory About Everything".

Allah, the Sublime, says in this regard: «**Mankind was (of) one religion (before their deviation); then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it (i.e., the Scripture) except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves.**» *(Al-Baqarah:213)*. «**And mankind was not but one community (united in religion), but (then) they differed. And if not for a word that preceded from your, Lord, it would have been judged between them (immediately) concerning that over which they differ.**» *(Yunus:19)*.

(Allah said), «**O messengers, eat from the good foods and work righteousness. Indeed I, of what you do, am Knowing. And indeed this, your religion, is one religion, and I am your Lord, so fear Me.**» *(Al Mu'minun:51-52)*. However, the will of the people denied the legal will: «**But they (let, the people) divided their religion among them into portions (i.e., sects) - each faction, in what it has, rejoicing.**» *(Al Mu'minun:53)*.

The meaning of this verse is that they became glad and happy with their having gone astraying, because they thought that they were not astray [1].

The Wisdom of Allah, the Almighty, has necessitated the existence of good and evil in this universe: «**And had your Lord willed, those on earth would have believed – all of them entirely. Then, (O Muhammad), would you compel the people in order that they become believers?**» *(Yunus:99)* and "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, «**I will surely fill Hell with jinn and men all together.**» *(Hud:118-119)*, and «**It is He who created you, and among you is the disbeliever, and among you is the believer.**

(1) Ibn Katheer, Interpretation of Qur'an, 3/248.

And Allah, of what you do, is Seeing» *(Al-Taghabun:2)*,and **«And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities (i.e., Makkah) and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze." And if Allah willed, He could have made them (of) one religion, but He admits whom He Wills into His mercy. And the wrongdoers have not any protector or helper.»** *(Ash-Shura: 7-8)*.

His wisdom has also necessitated the existence of good and evil, following His tradition (sunnah) of persistent competition and collision between each other, for He made the days in alternation: **«And if it were not for Allah checking (some) people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.»** *(Al Baqarah:251)* **«And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned (i.e., praised). And Allah will surely support those surely support him (i.e. His cause). Indeed, Allah is Powerful and Exalted in Might.»** *(Al Hajj:40)* and: **«And these days we alternate among the people...»** *(Al-'Imran:140)*.

The end result will be in favor of piety. Therefore, the righteous person should ask help from Allah and should be patient, because earth belongs to Allah, and He will make it inherited by whomever He wills from His servants, and the end reward will be to the people of piety: **«And we have already written in the book (of Psalms) after the (previous) mention that the land (of Paradise) is inherited by My righteous servants. Indeed, in this (Qur'an) is notification for a worshipping people. And We have not sent you, (O Muhammad), except as a mercy to the worlds.»** *(Al Anbya':105-107)*.

People, from the aspect of destiny, are two groups: one in paradise and the other in hell fire. Between them is a third group at the heights, but they will eventually be either in paradise or in hell; the outcome is two groups.

As for this worldly life, the battle between truth and falsehood will persist, until Allah inherits the earth and everything thereon, and until He sends the wind which releases the souls of believers, and Allah will not leave on earth anyone who says, «Allah, Allah!»..., then the Hour will take place over the remaining vicious people.

The people of falsehood are also different sects, although they have one destiny. They are gathered by their limited desires and goals, calling for war against the people of truth, as the Prophet (pbuh) told us: «**Nations would gather upon you as the eaters gather upon the food bowl.**» [1]. Despite this, they are different groups, and with dispersed hearts and intentions. Because people are in this condition, the international Sharia of Islam has considered the differences in what should be subject to differentiation, such as religions, because there are those who follow truth and those who follow falsehood, so, it is unfair to equate these two contradictory groups; this is not justice.

Likewise it abolishes differentiation between what should never be differentiated, i.e. in which there should be equalization, such as differentiation according to races, whereas all people belong to Adam, and Adam was created from dirt.

As for the American world order, it has a truth and an allegation towards this issue. Its truth is the imposition of cultural, economic, political and social domination on all peoples and societies. It is a new shape of colonization; and some Americans, like the author Thomas Friedman, have admitted this fact.

As for the allegation, they pretend that the New World Order is based on non-differentiation between people on any basis, be it religion, race or gender. I am not in a position here, to discuss this opinion in detail.

It is enough, however, to say that justice is to equate the equals and to differentiate between the different. To compel the different

(1) Reported by Abu Daawood.

people to do the same action or to follow one track is unfair for some of them. Considering differences is inevitable. The practical reality has compelled these people to admit this fact. For instance, why are non-Americans prevented from being nominated to rule America? Doesn't equality entitle the permission for any person, from one of the states or from one of the continents, to nominate himself ? And why is any person under a certain age also prevented?

Nevertheless, we have not heard of any one calling for the rights of youth! Therefore, there should be some sort of controls and restrictions. The world, especially in our countries, refuses for these restrictions to be made in the USA.

Lastly, I would like to point out that this system has failed in abolishing these differences, even between its adopters in one nation. Britain, for instance, is witnessing a political, cultural and social crisis, in which it has failed to make unification between the opinions of the Catholic Irish Republican Army, which wants separation, and Protestant unionists. We hear, every now and then, of an explosion by Protestant extremists, or a murder of a Protestant by a Catholic gun, or fights between Catholic and Protestant. All these take place in a country that is regarded as the first ally of the patron of the new globalization.

Other examples include: The Japanese Red Army and the Cuban Liberation Army.

How many Western nominees win the general election because of reformative economic programs?

After all this, they try to convince us with the possibility of cancellation of a universal precept, which will never be canceled before the end of this worldly life.

The Domains of Globalization

People talk about different domains and fields of globalization such as: economic, cultural, media, political and military.

These domains are interrelated and inseparable, however, the first three are the keys and mechanisms of the other types of globalization. Economy, culture and information are the tools which create the societies and hence the policies.... etc.

Therefore, I shall just mention, in this study, the main domains of globalization:

First: Economic globalization

The previously mentioned questions should be re-mentioned, to understand the economic problem. If we know that races are different, cultures are multiple, desires are various and religions are different, who then governs this multi-tonal characteristic? Who issues the controls and defines its laws?

Because these are a few questions from the many questions and problems, it is not strange that Prague witnessed violence that had not been seen for centuries! This capital was turned upside down in September 2000. On the 26th of the month, tens of thousand or hundreds of thousands received, through the Internet, a message fixing a date of a movement in Prague. The message asked the receivers to come on the fixed date to demonstrate against globalization and international capitalism, and against the superior companies and institutions which have started to control the fates of the world's people, through their successively increasing influence, whose consequences are catastrophic to most of the world's people, especially the poor.

The date of this demonstration was chosen in the light of the convention of the annual conference of the International Monetary

Fund and the World Bank in Prague. It is worth mentioning that there was a special letter for anyone who had demonstrated against globalization in Seattle, Melbourne and London.

Some Western people think that there will be a great dispute, in the twenty first century, between the capitalistic globalization and the opposite social and workers trade unions movements. This dispute was virtually started in 1999 in Seattle, i.e. in America, the stronghold of globalization. The Seattle Conference, which was held by most of the anti-globalization movements and organizations, managed to expose the conference of the World Trade Organization, which brought together the leaders of the capitalistic world [(1)].

Opposition to globalization, therefore, is an international movement, not submissive to certain ideology, i.e. not restricted in Marxism for example, it is, rather, a movement which overpasses nationalities and countries and acts in favor of workers, peasants and the oppressed all over the world, as its supporters contend.

The aim of this contrasted spectrum is to combat liberalism or new capitalism or new internationalism, which likes to cancel the other and to enable the stronger to sustain and govern. Therefore, many people, who are not united in a certain ideology think that globalization is a brutal disease which despises human beings, the poor, the marginalized and the unemployed, whether inside the capitalist countries themselves or in the Third World countries, and eventually it will lead to catastrophic consequences.

This new anti-globalization movement is not unilateral and is not, necessarily, consistent in everything. As one supporter said it is not an inflexible, endeavoring party, which says the same thing about everything, in the manner of the late communism. It contains all the orientations: e.g. the green parties who defend environment, the socialist parties, peace movements, humanist movements, women's

(1) Globalization and Social Movements, and New Internationalism, by Peter Waterman.

liberation movements.... etc. Some of them cooperate with each other and others work independently to achieve the same goal.[1]

As the anti-globalization ideologies are different, the strategies adopted by the combatants are also different. Some adopt an almost violent strategy, as the French trade union members did, who attacked some American restaurants in France, under the leadership of Jose Boufe, who has become a famous fighter now!

It is funny to hear that, when this man was summoned to the court, in June 2000, accused of damaging a McDonald's restaurant, about 40 thousand persons gathered to protest against his trial.

The aim of this man and his followers was obvious, i.e. to draw the attention to the danger of artificial foods, and to defend natural or healthy foods. Indeed, this is a legal goal, if we know that world capitalism does not care about meat poisoning and any danger to the public health. One of the evidences is the issue of mad cow along with other issues. Being greedy to gain quick and great profits, the capitalists do not care about giving ground meats as food for animals instead of plant fodder!

Thomas Friedman, commenting on the Seattle demonstrations, made a statement that should have been said by the followers of Boufe. He said that 'although the Seattle demonstrations had their foolish aspect, what serious demonstrators wanted to say there was that America, you are now affecting my life much more than my government. You affect me using the same approach as your culture penetrates into my own culture, as your accelerating techniques change all the aspects of my life and as your economic procedures are imposed on me. I want to show my opinion on your imposition of force, because this force has become now a force that shapes my life.'

If we go back to Jose Boufe, he followed one strategy; other anti-globalization followers may follow another more violent strategy. Some of them may be satisfied with large demonstrations, as happened in Bolivia in 2000, on the occasion of water company privatization.

(1) Ibid.

This world objection to the so-called American globalization made Thomas Friedman put forward this question: Why don't nations militarily prepare themselves against the USA? He said: Michael Mandelbaum, the author of the book: «Thoughts that Invaded the World», answered this question by saying: One of the outstanding schools of international relations the school of realism, thinks that whenever a dominating power, like America, appears in the world order, other countries will naturally gather their effects against this power. However, because the world mainly knows that the domination of America is peaceful, confrontation does not take the shape of military operations. Instead, they resort to the regulations of the World Trade Organization or the United Nations and they claim the right of veto with respect to breaking of America's strength.

There is another reason for nonmilitary reaction. The appearance of America as a gigantic power took place during the era of globalization, in which economies had become very complicated, to the extent that China, Russia, France or any other opponent gathering could be able to do any harm to the USA, without doing some harm to their own economies.

He added that the only people who can conduct military harm to the USA are those who have no interest with the world order, such as Osama Bin Laden.

I add another reason; the people of decision, influence and wealth in the world see that fighting globalization is not in their favor; and those represent the real influencial sector, either directly or indirectly on the decisions of their countries.

If objection of globalization entitled that question and these ideas in the Western countries, then the so-called third world countries, especially the Islamic and Arabic countries should be more opposed to this order. How can these nations be submissive to any but the divine legislation or the religious rules? Moreover, the economic, commercial, statistical or social studies, which are based to suit a certain society, should not be imposed on other societies.

- The relation between the Islamic economy and globalization:

The Islamic economic system is distinguished with two contradictory attributes: the first is concerned with the legislation's and rules, and the second with the executive systems and its mechanisms. As for the first: it is revealed from Allah, the All Wise and All Knowledgeable. Therefore, His economic legislations, like other Islamic legations, are in the middle between the Eastern unfair socialist economic system and the Western greedy capitalistic system. Islam encourages work and gain, as mentioned in Al-Saheehayn: **«it is better to leave your heirs rich than to leave them begging the people»**[1]. However, Islam has issued restrictions that govern this gain, according to the general interest and great wisdom. Allah, the Sublime, permits sale and prohibits usury, monopoly and some prohibited sales. He issued conditions for contracts that distinguished between the true and false.

He ordered a set proportion out of the acquired wealth to be given to the needy and beggars, and an optional part given as charity. All these things are regulated according to precise and controlled criteria.

Islamic legislation is not confined in issuing regulations on pure economic processes; it also issues legislation that governs ethics and attributes during transactions.

International banks have started to benefit from the theory of Islamic banks, which has many kinds, like the so-called cooperative banking, which is based on some sort of speculations in which the customer should bear both profits and losses, and the process is submissive to the market changes in determination of the rates of interest of capital and deposits.

The second attribute is contrary to the first one, as regards the executive system and its mechanisms. These had been characterized during the later decades, by sterility and default, despite

(1) Reported by Al Bukhari and Muslim.

the existence of legislative directives that urged people to work efficiently, with good preparation and thinking, policy and arrangement.

These defaults and defects still exist, despite the possibility of benefiting from the advanced technological facilities. The cause of these defaults might be problems of public and private administration, from which the Muslim society suffers at all levels of its institutions, with little exception.

As for the present globalization system, it is based on imposing the rule of an American capitalist economic system on the world. This system is defective in many aspects, e.g. lack of control of profits exaggerations, even at the expense of death and hunger of other people. According to the laws of this system, some countries can discard the surplus of production into the sea, in order to maintain prices while people die of hunger. Moreover, the new world economic system is governed by the desires of the great multi-national corporations, including their local subsidiaries.

There is no room, in this system, for merciful legislation which acknowledge the existence of unexpected conditions, preparation of charity taken from the rich to the poor, cancellation of the sale of useless items, prevention of sale of unknown commodities in which the side of profit or loss is uncontrollable, cancellation of transactions in which there is enticement and/or ignorance, or prohibition of sale of outdated commodities....etc.

No doubt that the last twenty years witnessed great changes worldwide as a result of this system, to the extent that the hundred great multi-national corporations in the world control 20% of the total wealth in the world, and 51% of the great economic power is controlled by super institutions, and only 49% is controlled by governments. The sales of General Motors and Ford Companies, for instance, are higher than the total national products of all the Sub-Saharan African countries. The assets of IBM, BP and General Electric are higher than the economic facilities of most of the small countries in the world. The income of some American supermarkets

may be greater than the income of most middle and Eastern European countries, including Poland, Hungary, Romania ..etc.

To reach these levels, these great institutions formed suspicious partnerships in order to enhance their financial and economic influences and hence to control everything needed by an ordinary person, even basic needs.

This is called by some silent owning or, more precisely, silent slavery, through which governments have become handicapped, and people have become chained by conditions imposed by super institutions that determine the game rules according to their selfish interests. The governments have nothing to do but to execute them. These governments thought that their primary duty was to prepare the appropriate atmosphere for these institutions to flourish, to provide the infrastructure needed, cheaply, by a businessman and to protect the system of free trade in the world.

This will, eventually, oblige the governments of developing countries to completely submit to the conditions of the world lobby(1). This led to appearance of violent protesting waves, as mentioned before, which are not connected with any ideology, geographic borders or common cultural and historical relations. They are national societies and groups of different natures, but of one goal, i.e. the rights of people to restore their rights of choice and self-determination. They all warn from going onto this rugged and difficult path whose consequence will be a repetition of economic and social calamities all over the world.

Some of the fruits of globalization include the entry of the twenty first-century by more than 75 countries, in full or partial submission to the will the World Bank. They execute the policies of the Bank in order to defend themselves from being declared weak and bankrupt. According to this, these countries should commit themselves of

(1) Extracted from an article about the book by the Assistant Directress of the World Enterprises and Administration Center of Cambridge University. The book title is: International Capitalism and the Death of Democracy, Silent Owning, published in Al-Baayaan Daily U.A.E, 25/1/1423 Hijri.

directing economies towards non-development, reduction of expenditure and cessation of support of some consumptive materials that used to be provided to the poor.

It is not strange, therefore, if the UN studies confirmed that 12 million children, under the age of five years, die annually due to curable diseases. That means 3 thousand children die every day due to avoidable diseases, such as malnutrition. This study involved children from the Islamic world from Bangladesh to Mauritania, because the governments of these countries, under the burden of heavy debts, are not able to provide the minimum limit of medical and preventive needs. The fruits also include the fact that one-third of the world population are living under the poverty line, whereas some institutions and companies have what many countries do not have.

Lastly, an important notice should be stated: that the world economic system is not submissive to any divine legislation. What the capitalists order should be the prevailing legislation, whether it complies with a divine revelation or not. Only the economic, commercial, statistical and social studies, which comply with the interests of the owning sector, must rule and govern, not the sacred divine legislations.

No doubt that the Islamic system deserves to be the constructive world system order, which achieves the interests of all peoples, whether among the productive owning sector or the user and consumer. What is required from Muslim is to provide effective mechanisms and executive institutions and systems that can adopt the Islamic system, and can make it a base for the economy in their countries. By so doing advantages of this system can appear, and other peoples can be convinced therewith, then the dictatorships will never confront it if these peoples find it a good alternative of these hung institutions which control every thing in their lives.

Secondly: cultural globalization

Culture is a general term, but what concerns us here is the conception adopted by the supporters thereof, or more precisely: by those who have the ability to impose and export it. The world culture was translated into Arabic to give the meaning of rectification and education and sometimes civilization. The root of this world is cult, which means worship and religion, the derivative cultivation means fostering, rectification and care.

As for the Westerns, those who defined cultural did not go further from its linguistic meaning. Although they are different in confining it in a comprehensive and complete definition, however, they are in agreement about the importance of creed and the role of religion in making culture and directing the human behavior(1).

Cultural globalization aims at achieving an international culture that is concerned with unification of values about women and family and all possible meaning under the word culture. It is an unlimited unification of culture, through utilization of different means of communications and information. This globalization is based on quickness of spread of information, easiness of its movement and the possibility of reaching thereof accessibility without control or observation.

Nobody in the Islamic and Arabic societies agrees the absolute cultural globalization except some innovation supporters who have no cause and no identity. Globalization, according to them, has no threat on culture; instead, it provides opportunities of decisive and final Abolition of diseased private attributes and cultural inheritance, which influenced the Arabic societies during the last decades. Those are very small minorities in most societies, especially the Islamic ones.

As for other people, however their national and religious attitudes, globalization means penetration of local cultural structure

(1) Dr. Ma'an Ziadah in his book: Signs on the Way of Arabic Thought Modernization, p.30 and on, has many definitions of the western term for culture.

and increase of dangers of cultural invasion and colonization and, more this, the dangers of cancellation of identity and private attributes which nations still sacrifice their souls to maintain them.

If we know-according to the UN records-that more than 75 million persons were deported from their homes, in the last quarter of the 20th Century, as a result of wars and religious, ethnic and tribal strife, we cannot justify this without regarding the keenness of people-of all attitudes-to maintain their identities and privacies, and their refusal of any foreign dominating thoughts or cultures.

People are different in their refusal of this sort of globalization, according to their thoughts and identities. They include the superficial person who refuses cultural globalization just because the modern means and tools thereof can kill the poetic sense and the innate natural creation! This was expressed by some reputable authors and educated persons, saying By the arrival of the twenty first century, poetry will carry its bags and travel to an island in the middle of the sea, which is free of progressive technology, satellite, telephones, mobiles or Internet.

Other people see the total acceptance of cultural globalization as a change of religion, abolition of multiple types of good behavior, ethics and traditions and a call for absolute pursuit of the of the West.

Anyone who contemplates the reality of people in the world today will notice a successive progress in the fields of communications, information and all other applied sciences. Despite all this magnificent progress and despite globalization pretences, the proportion of the owners of these inventions will remain very limited.

Statistic show that almost 15% of the world population provide almost all the modern technological invention, 50% are able to utilize this technology, through production or consumption and the rest of the world population 35%, are living in isolation from this technology[(1)].

As for patents, UNESCO noticed, in its last scientific report, the insignificance of the Arabic countries share in technological patents worldwide, compared with Europe 47.4% of these patents,

(1) Abdul-Aziz Al-Tuwaijri, Globalization and Cultural Life in the Islamic World.

North America 3.4%, Japan and new industrial countries 16.6% and the rest of the world competes in only 2.6%.

The globalization supporters do not see that it is their duty or the duty of the institutions to disseminate the knowledge through which a company or an institution has reached that invention. What they think of is to exploit the influence of information and its magnificent progress in exporting propaganda in favor of consumption of these scientific inventions.

The Frenchman Gilles Caibaille, the expert in Islamic affairs, who talked about the inevitability of the entry of the Islamic world into modernity, and Muslims into democracy, related the cause of the anticipated change towards globalization to the revolution of communication and information, which will convince the Islamic nations with the virtues of democracy.

If you notice the reality of some peoples, you will see this change clearly any people of the so-called the third world have been affected by the exported western cultures, which rendered the youth imitate Thomas Edison in endurance and performance, or Einstein in research and authentication.

What is the number of these? What is their proportion as compared to those who imitate Schwarzeneggar or James Bond and follow the new production of Hollywood!!?

The intellectual and educated one, according to these youth, is the one who recognizes the most famous films and their stars, and the ignorant and idiotic is the one who does not distinguish between Bob Marley and Michael Jackson! The intellectual is the one who knows some of the famous actors, singers, players and other people at the bottom of society, and to know the piece of performance they did and the championships they achieved, and to mention these in their writings and articles!

This is what the Westerners want from cultural globalization. They want the domination of Western culture over all other cultures, as Fukuyama said: that cultural globalization will not be achieved unless through domination of certain cultures over multiple cultures.

A photocopy of the title page of Fukuyama's book and the praise and support for it.

Cultural globalization, therefore, is not a transfer from the phenomenon of national culture to a higher new culture; called the international culture. It is, rather, a symbolic cultural and aggressive usurpation of all other cultures, especially the Arabic and Islamic culture.

According to the hypothesis of Fukuyama in his book, End of History and the Last People, modernity will prevail and appear in radical societies, and destiny of radicalism will be its abolition and collapse, including the Islamic ones that had not embraced internationalism. (1) Many experts, such as Gilles Caibaille's idea mentioned above, agreed upon this idea. However, they think that the collapse of all radicalism, including communism, has already occurred, but radical Islam still causes some problems, although combating and preventing it from making alliances with the Chinese Confucianism, and the prevalence of secular regimes, will resolve the Islamic system.

This is their belief. However, the factors for solution that they proposed readily exist now. Although there is no alliance with any culture, war is launched on it and many Islamic countries are secular, and even with this 'problem', Islam is still surviving and increasing every day.

I don't know why secularism is regarded as a solution which may be reached through democracy, liberalism and culture which they propagate, although it brought about in the Soviet Union, after its fall, communism and socialism once again, and in some other countries it brought about very strange and peculiar nationalisms.

Although this refusal to follow the West is not confined or exclusive to the peoples of Islamic orientation, but includes all the different national trends, except those without identity.

(1) Westerners still propagate the hypothesis of Fukuyama and praise it to the extent that his book has won many awards as the book of this time. It is being pushed by the elite people of American Culture in most of the reputable newspapers. He still writes his opinions and publishes them from time to time.

Although the status of Muslims is far away from so-called Islamic fundamentalism, the increasing role of Christian fundamentalism in the USA, Judaism in Israel and Hinduism in India should not be ignored, because their influence on political decisions in these countries has become very strong, as the influence of socialism was and still strong in other countries.(1) Despite all this, these intellectuals imagine that the problem of Muslims lies in what they call radical Islam!

This wrong mentality represents the first problem of globalization. The second is the insistence of Western researchers that Westernization is the only criterion and standard of modernity, which should be adopted by the whole world to realize promotion and progress.

The third problem is that they regard modernism as the culture that should be imposed on all people. The last big problem is their failure in discovering the illusion and great problem in which they are living due to the other side of modernism. Modernism has two sides: one side calls for development and progress in the fields of applied sciences, and the other side calls for corruption, depravity and denial of the rules and beliefs of religions. What they want from us is to take the other part, not the first one.

The real problem of Islamic culture with the West, or say, the problems of other cultures and civilizations with the West, lie in the refusal of Westerners to admit the legality of any model for civilization which tries to independently construct itself and to refuse the trials of Western cloning, let alone to prepare their ears to listen to what the non-westerner says or to understand what any other has to say!

The options of new globalization are limited; you are either with it or against to it. If you are against it, then you are another civilization, against which the theory of «The Clash of Civilizations» is applied. This was prepared on Capitol Hill and propagated by Samuel Huntington in his famous book, and its result was predicted by Fukuyama as the end of history.

(1) From a fine article by Fahmi Huwaidi, An Error in Diagnosis and Treatment, Sharq Al Awsat newspaper, 24/12/2001.

Muslim intellectuals are dead sure that, if they have ears to listen, minds to understand and logical arguments, then the world will accept nothing but Islam, because it encompasses a reminding exhortation: «**Indeed in that is a reminder for whoever has a heart or listens while he is present (in mind).**» *(Qaf:37)*.

- Relation between Islamic Culture and Globalization:

Allah is the Lord of the Worlds, and the religion, which he chose for mankind, is Islam: «**Whoever desires a religion other than Islam, it will never be accepted from him, and in the hereafter he will be among those who perish**» *('Ali'Imraan:85)*. He sent the prophet Mohammad (pbuh) as a mercy to the worlds. Mohammad, therefore, undertook his Lord's Message properly, by addressing Arabs and non-Arabs, in fact all men and jinn. Then he informed Mohamed (pbuh) that the religion of this nation was and he was following all the other prophets.

The nation of Islam was assigned to disseminate a fundamental pillar of the pillars of culture to mankind and to the world at large. Allah, the Sublime, says about it Prophet Mohammad (pbuh): «**And We did not give him (i.e, Prophet Muhammad) knowledge of poetry,.. nor is it befitting for him. It is not but a message and a clear Qur'an. To warn whoever is alive and justify the word (i.e., decree) against the disbelievers.**» *(Ya Seen:69-70)*.

One of the meanings of this is to warn by this Clarifying Qur'an every living creature on earth. [1]

Allah, the Almighty, also says: «**Say, (O Mohammad), I do not ask you for it (i.e., the Qur'an) any payment, and 1 am not of the pretentious." It is but a reminder to the worlds.**» *(Sad 86-87)*. «**And you do not ask of them for it any payment; it is not except a reminder to the worlds.**» *(Yusuf:104)*. «**And We have not sent you. (O Muhammad), except as a mercy to the worlds.**» *(Al Anbiya':107)*.

(1) Ibn Katheer, ibid., 3/581.

And the Most Sublime says: «**Blessed be the One who brought down the proof (the Qur'an) upon His servant (Mohammed) so that he could be a warner to the worlds.**» *(Al Furqan:1)*

And: «**And we have not sent you except comprehensively to mankind as a bringer of good tidings and a warner But most of the people do not know.**» *(Saba':28).*

And both Muslim and Bukhary report: «**I was granted five «things», no prophet before me was given them. He said: one of them is that a prophet used to be sent exclusively to his own people, but I have been sent to all people.**» [1]

Our prophet (pbuh) responded to the order of his Lord, and started with the people of his kinship, but only few of them with other weak and poor people responded secretly, but the powerful and elite remained glad of their knowledge: «And they said, « **we are more (than the believers) in wealth and children and we are not to be punished.**» *(Saba:35).* They exhibited clear hostility, and pretended that Mohammad (pbuh) came up with radical old beliefs and cults, whose roots were ancient and baseless: «**This is not but the custom of the former peoples.**» *(Ash-Shu'ara':137).* And they say, «**Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon.** » *(Al Furqan:5).*

However, the way of Allah over nations is always persisting. Only after a few years, everything had changed. And thus Allah made his worshippers, the believers stronger: «**And remember when you were few and people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things, that you might be grateful.**» *(Al Anfal:26).*

Gradually the Prophet (pbuh) started to call other people from his kinship, then the whole Arabs and all nations and people through their rulers. As a result of these calls, some great people like the Emperor of Ethiopia, in addition to establishment of some links with Egypt. However, the Persian King ripped up the dispatch of

(1) Reported by Al- Bukhari and Muslim.

the Prophet (pbuh), and Allah ripped his kingdom apart, and the Roman Emperor preferred to follow his desires after he had known the truth.

Because he (pbuh) is a mercy of the worlds, his Message was not confined to humans, he called the world of the jinn as well, who were divided between Muslims and disbelievers: «**And remember when you were few and people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things, that you might be grateful.**» *(Al Anfal:26).* «**Say, (O Muhammad), 'It has been revealed to me that a group of the jinn listened and said, Indeed we have heard an amazing Qur'an (i.e. recitation). It guides to the right course and we have believed in it, and we will never associate with our Lord anyone.**» *(Al Jinn:1-2).*

And: «**And (mention, O Muhammad), when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, Listen quietly " And when it was concluded, they went back to their people as warners, They said "O our people , indeed we have heard a Book revealed after Moses confirming what was before it which guides to the truth and to a straight path. O our people, respond to the Caller (i.e., Messenger) of Allah and believe in him; He (i.e., Allah) will forgive for your sins and protect you from a painful punishment.**» *(Al Ahqaf:29-32).*

Allah, the Almighty, has obliged himself to disseminate the call of Islam, as reported by Thawbaan, may Allah be pleased with him, who said: «The Messenger of Allah (pbuh) said: '**Allah shortened the earth for me until I saw its East and West, and the influence rule of my nation will reach all the areas which have been shortened to me.**»[1]

This is a promise of the acceptance of the call of Islam and its internationality. Ibnu' Abbaas, may Allah be pleased with him, said: «The Prophet (pbuh) came to us one day and said: '**All nations were exhibited to me: I saw a prophet with one man following him, another prophet with two men, a prophet with a few people**

(1) Reported by Muslim.

and a prophet without one, and I saw a huge number of people which covered the horizon, I desired it to be my nation. I was told that this was Musa (Moses) and his people; then I was told to watch. I saw a huge number of people that covered the horizon, I was told to watch here and there. I saw a huge number of people that covered the horizon, I was told that this was my nation, and among them are seventy thousand who will enter paradise without account.» [1]

This widespread nation that appeared as the last nation is an obvious evidence that it has got unique attributes and properties. The power and influence of this nation in its first era, when it undertook the mission of call properly, is another evidence of its emergence and influence again.

If we go in the same way of the pioneer, then the Divine promise will be realized, and if we are late, the promise will be late. The reality, however, is promising now; the vehicle of Islamic call has not stopped, in spite of obstacles, barriers and restrictions. It is going continually and people enter the religion of Allah in groups, every day in spite of the weak informational and financial facilities.

Whenever Muslims adopt the previous methodology of their predecessors, their power will be increased and their culture will be spread.

One of the good tidings is that no place on earth is without a Muslim, which indicates the suitability of Islam to all types of societies, in any place and at any time. This is not a theoretical assumption; it is an existing and practiced reality.

This does not mean that the Islamic call is subject to molding like clay or dough, as children make dolls with clay. The meaning is that the Sharia of Allah is a remedy for all the people's situations wherever and whenever they are, and that everyone who adheres to it is promised with good life.

Our duty is to disseminate and convey the call of Allah, utilizing all the possible materialistic reasons and all the plans and strategic programs, then Allah is able to achieve acceptance and internationally.

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(1) Reported by Al Bukhari.

As for foreign sciences and cultures that enter our countries, they encompass good and truth, and this shall be accepted, as they contain evil and false which shall be refused. What is required is not to shape and change our Sharia so as to become consistent with foreign thoughts. We should subject these thoughts to arbitration according to our Sharia, and then accept the result without shame or fear, because it is the truth and it is good.

There is evidence and proof of this method in the traditions of our Prophet (pbuh) and in the actions of his first companions. The reporters and authors of biographies reported that the Prophet (pbuh) had benefited from the culture of the Persians in digging a trench around Al-Madina after consulting Salmaan Al-Faarisi the Persian, may Allah be pleased of him.

He (pbuh) also wore a Roman wool garment and knew the Estabraq which is non-Arabic. Muslims in general used many non-Arabic words, e.g. bakhti for a long-necked camel, managaneeq a Persian word for a machine used to throw stones at the enemy during war, sawlagaan for mace or scepter, darkala an Abbysinian. It was reported that the Prophet (pbuh) said: **«Take it, Bany Arfadah people, so that the Jews and Christians know that there is a space of leniency in our religion.»** (1)

On the other hand, the first people of Islam denied many in-coming cultures and habits, e.g. playing with the spring, which was the knight of the game chess. This means that they new the play of chess and its different parts. It was Persian, and it came in a clue: **«The one who plays backgammon is like the one who dyes ones**

(1) See Zawaayid Al Haythami, Musnad Al Haarith, 2/826 and Al Saheehah 4/443, No. 1829. Abu Haatim declared it weak as reported in Al Silaal by Abi Haatim, 2/297. It was reported by Al imam Ahmed 6/116: «The Messenger of Allah (pbuh) said one day 'Let the Zafaar know there is a space of leniency in our religion. I have been sent with a lenient haneefah.» Ibn Katheer said in Al Tafseer, 2/199: «The origin of this hadith was reported in Al Saheehain and the additional part was proved by much evidence».

hand in the flesh and blood of a pig».[1] They knew the play of Al-Suddur a sort of gambling but they denied it, and brokerage from Persia and talked about it.

When Mu'aaz Ibnu Jabal, may Allah be pleased of him, came from Al-Shaam, he bowed prostrated to the Messenger of Allah (pbuh) who asked him: «**what is this?**, he said: Oh Messenger of Allah, I went to Al-Shaam and saw the people there bow to their patriarchs and bishops, and I liked to do the same for you.. the prophet said: **Don't do it.** »[2]

Moreover, they had some sort of investigation and analysis to the in-coming culture. They imagined some of it and evaluated it-special type of evaluation or judgment-before it came. An example of this was reported in Al Bukhari: «Aisha, may Allah be pleased of her, said: When the prophet (pbuh) complained from an ailment, some of his wives mentioned a church, called Maria in Abbysinia; Ummu Salamah and 'Ummu Habeeba, may Allah be pleased of them, had visited Abbysinia, and they talked about the beauty and pictures of that church, when the Prophet (pbuh) raised his head and said: «**Those people used to build a mosque on the grave of a good man when he dies, and to decorate it with such pictures, those are the most vicious people ever in the view of Allah.** »[3]

Muslims, therefore, should prepare studies and evaluate the cultures around them, in order to distinguish between its truth and falsehood, according to the Sharia laws, then they can accept the good, and protect the societies against the evil therein. The preliminary step before this is the acceptance, comprehension, fixation of concepts and exhibition of the advantages of Islamic culture by its own people, before calling the other people.

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(1) Reported by Buraydah ibn Al Haseeb in Sahih Muslim, 4/1770, and reported by others.

(2) Reported by Ibn Hibbaan in his Saheeh, 9/479 and Al Haakim in his Mustadrak, 4/190, Abu Da'oud reported the same in his Sunan, 2/244 and Ibn Maajah, 1/595, Musnad Ahmad, 4/381 and reported by others. It was corrected by Al Al Baani in Al 'irwaa', 7/55-56 and Adab Al Zafaaf, 178 and Al Saheeha, 1203 and others.

(3) Sahih Bukhari, 1/450, and Muslim, 1/376, and reported by others.

Effects of Cultural Globalization:

- Religious effects:

1- **Shaking the belief of Muslims and making suspicions within it**: This is done through multiple tools and methods, directly and indirectly. If a Muslim loses a strong support, like the belief, what can he/she lean on if matters go wrong and life is complicated; how will his condition be? The high proportion of suicidal events in the West, compared with those in the Islamic world can answer this question.

The universe stood astonished,
Where, why and how to go!
Or how to wait astray playing
Useless effort and an unpleasant fate!

2- **Weakening the belief of fidelity and innocence, love and hate for the sake of Allah**:

3- **Imitation of Christians in their belief**: through acquisition of their habits that criticize and defame the Muslim's belief.

4- **Dissemination of paganism disbelief and polytheism**: Because many people in these countries do not believe in any religion and do not admit any heavenly creed.

These are some of the dangers and effects of cultural globalization on Muslims creed and religion. These effects may not be quick, but with time and repetition they will take place.

The General Cultural Effect:

The Arabic countries, unfortunately, are inundated in illiteracy and ignorance. The high proportion of illiteracy, of course, has a negative effect with respect to reception of in-coming culture, because the empty glass could be filled with any solutions.

Now, let us have a quick glance on these numbers:

According to the UNESCO, the manager of the regional office of the UNESCO Victor Balla, in the Third Conference of the Ministers of Education and Sciences in the Arabic world, hosted by Algeria,

and attended by 20 countries on 10/2/1423 Hijri, corresponding to 23/4/2002, said, «The number of illiterate people in the Arab World is approximately 70 million, and more than 90% of the Arab students have no culture of information.»

He also said, «Most of the Arab countries do not care about teaching children in the preparatory pre-school stage, and 40% of children aged between six years and fifteen years do not join schools.»

He added, «The most recent records of UNESCO show that more than 70 million in the Arab World do not know how to read or write, and this does not include computer illiteracy.»

Balla classified education in the Arab world as at one of the lowest levels in the world, and regarded this level as troublesome and dangerous to the development in Arab countries.

A recent report from the records and statistics of UNESCO about the Arab countries[1] showed that there is one illiterate male among any three males, and one illiterate female for every two females in the Arab World. A symposium titled «What do the Educationalists want from the Media Men», convened in Al-Riyadh in 1402 of Hijra, and supervised by the Arab Education Office of Gulf States, resulted in an important study, which included the following:

More than 33% of the Arab countries children aged between 6-14 years, are out of school. These were estimated as more than fifteen million children.

More than 75% of the youth, aged between 15-17 years, in the Arab countries, are dropouts of different kinds of secondary schools.

Approximately 90% of the youth 18-24 years did not receive higher or university education.

Approximately 50% of the individuals of the Arab Society over the age of 15 years are illiterate. [2]

The situation is more complicated and difficult if we consider the time spent by the students inside the classrooms and in front of

(1) Report on the condition of Arabs, presented at UNESCO.
(2) See the research papers of the above-mentioned symposium, p. 75.

the TV. Dr. Hamood Al-Badr mentioned that studies and research showed that among pupils in the Arab countries, when one of them was graduated from the secondary school, he/she had spent 15,000 hours in front of the TV, while he/she had not spent in school more than 10,800 hours at most. (1)

If these statistics were recorded when the pupil used to see only one or two channels, what is the situation in this time in which the pupil can watch many channels without control? And how is the situation after the Internet, and after the other means of cultural globalization are widely utilized?

Therefore, the coming culture could certainly constitute a danger to the Arabic and Islamic identity, especially in the presence of weak protective shields and the openness towards the West and its information. If other countries, which do not suffer from our problems, started to fear from these in coming cultures, we have to fear more and to protect our culture, lest the swift current of these cultures will sweep away every weak and powerless.

The ministers of culture in Greece complained that their country had been invaded by the American culture. (2)

In France, the Minister of Culture during the seventies declared that he was fearful of the fall of the French people as a victim of American cultural colonization. (3)

Another French Minister of Culture Jaques Lang, launched a fierce campaign against the commercial TV channels, because, as he said, they became taps from which the American drama was poured. He noticed, on Sunday, at one a.m., that five French channels transmitting American drama, although there were only six channels in France, i.e. more than 80% of the channels transmitting American culture. (4)

(1) A Need for Educational Coordination and Integration, p. 13.
(2) Satellites, a New Invasion, p. 52.
(3) Satellites, a New Invasion, p. 59.
(4) Al Yamamah Magazine, No. 1038.

The Canadian Prime Minister Pierre Troudaux, complained of the effect of American culture on the Canadian people. (1)

If that was the condition of these people and their complaints, although they are in an almost similar political, religious and cultural situation, how about us, and what should our position be towards the in-coming culture? Prof.. Abdul-Rahman Al-Abdaan, talking about the danger of live broadcast, said, "The directed cultural programs, which could be called thought invasion, will defame and harm many of the concepts and values of the targeted peoples. Therefore, they should be monitored, and those who receive it should be warned and protected from their effects. (2)

The Canadian Foreign Minister, in 1976, declared that American TV programs had led Canada to a catastrophe(3), because they constituted a cultural invasion.

Some studies showed that some Canadian children do not know that they are Canadian, as a result of the effects of American programs transmitted to Canada. (4)

When the French President «Charles De Gaulle», felt the danger of American information's effect on the French culture, he decided to take many procedures: -

Cancellation of the dollar as a reserve currency.

Withdrawal from the NATO.

Reviewing the cultural and political relationship with America.

He frankly declared these procedures: "to defend France from the American cultural colonization. (5)

Fahmi Huwaydi had a good comment on the entry of TV transmission to Tunisia: «French colonization went out of Tunisian streets in 1956, but it came back in 1989, not only to the markets,

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(1) Satellites, a New Invasion, p. 52.
(2) Al Riyadh Magazine, No. 8450.
(3) Satellites, a New Invasion, p. 52.
(4) Ibid.
(5) Ibid., pp. 59, 60.

but to share us our accommodation, privacy inside our rooms and spending the night in the bedrooms. It returned back to abolish religion, language and ethics. It used to stay with us in hatred, but now, after it returned back, we receive it in love. We used to look at it angrily, but now we like to watch it and stay with it. It is the new colonization, not colonization of land, but of hearts. It is the danger to the present and coming generations, it threatens male and female youth, fathers, mothers, young and old. He said: The French got out from Tunisia in 1956, and returned in 1989 to enter any house; they decided to stay 20 hours everyday, practicing their effect on language, ethics, thought and awareness, of young and old, men and women, males and females; and all the new generations. »[1]

He concluded these facts with what one of the Westerners had said, pointing out to the method of making fashioning Eastern thought:

«We used to bring the sons of noblemen, rich and masters, from Africa and Asia, and have them visit Amsterdam and London for a few days, in order to let them change their ideas, get some social relations, know our language, our dances and our cars; then we let them know the style of Western life, and cultivate the desire of Europe inside the bottom of their hearts. Then we sent them to their countries; what countries? Countries which had closed the doors in front of us, without leaving any inlet to us, because we were vicious and impure in their views.

Since we made these intellectuals and sent them home, we used to cry in London and Amsterdam, calling for human brotherhood, and they used to repeat our calling. When we ceased talking, they did the same, because we were sure that they had no word to say other than what we had put in their mouths.» [2]

(1) Al Ahram, 27/6/1989.

(2) Listen to the tape of the symposium, held by the National Guard about live broadcast as a side activity of Al Ganaadriyyah (festival) in 1409 AH.

- Informational globalization:

Globalization is an integrated system, in which the political aspect is connected with the economic aspect, and these together are integrated with the social and cultural aspects. No aspect is independent, but the mechanism for all these is information.

Whenever you see cultural, economic, political or social kinds of globalization, make sure that these kinds have come via an informational mechanism. The reasons of success of the propagators of its cultures, economies, policies and even wars lie in their success of "globalizing" their information, as our poet Haafiz Ibrahim said, tens of years ago:

Every time has a sign,
And the sign of this time is the press.

Today, press is no longer the sole means of information. The channels and means of communication have increased in an amazing way, and have taken different shapes, e.g.:

1- **Broadcasting**: it expands the spreading of channels of information, for the following reasons:

Listened to and received by the educated, the ignorant, young, old, male and female.

Low cost thereof, unlike many other means. The person just has to buy a radio, according to his/her ability, even if he/she is poor.

Easiness of use, a person can listen to the radio at any place; there is no barrier.

Length of transmission time, and the multiplicity of channels waves. There are some broadcasting stations whose transmission continues for 24 hours daily.

Absence of control on broadcasting stations, because the receiver can transfer from one station to another without control.

Broadcasting stations, therefore, have played a great role in human life, and they still have a great position and effect, despite the magnificent progress in the means of information.

It is enough to mention that there are many world stations, which have a great popularity among the audience, e.g.: -

The BBC, Voice of America and Monte Carlo.

Different events have revealed the effects of these stations and the desire of people to listen exclusively to them.

2- **Newspapers, Magazines, Circulars and Bulletins**:

The press has occupied a prominent place for along period of time; it was even coined at one time, the Fourth Estate.

Today the press has even more effect and a higher position, to the extent that kings and presidents seek good relations with the editors-in-chief, to make them friends and to inundate them with gifts and donations; even to junior editors and correspondents. Many people today cannot do without reading the press every day, and many of them do not take their breakfast before reading the press.

3- **Television and video**:

Despite the function of other means of communication, their effect is not more than 30% of the effect of TV and video. The studies and research about the effect of TV and video have revealed that their effect is incomparable. This is attributed to the following reasons:

Spread of TV sets, to the extent that it entered every house, or watched by every human being.

Length of hours spent in watching TV, as Dr. Hammood Al-Badr[1] mentioned that, studies and researches showed that when some students graduated from the secondary schools, one of them could have spent approximately 15 thousand hours before the TV, whereas this student could have not spent more than 10,800 hours at most in the classrooms[2], provided that he/she was not absent.

The rate of attendance of some university students is 600 hours annually, whereas the rate of TV watching for this student is 1000 hours.

(1) Secretary of the Saudi Consultation Council.
(2) The Need for Informational Coordination and Integration, p. 13.

The transmission is period is the whole day, every day of the week, without a day off or vacation.

The psychological state of the viewer; a person usually watches TV or a video them in a good psychological condition, i.e. a desiring, prepared state, unlike a student in the school, no matter the degree of love by the student for the teacher or the subject being taught; it will never reach the degree of love by one who watches a nature film, a wrestling game or a football match.

The style and presentation of programs and drama has reached a high level of production, using high technology to stimulate and tempt, the best of show, which makes the viewer a prisoner of TV or video.

Radio transmission is received through the sense of hearing, the press through vision, but the TV transmission is received by both senses which makes it more effective, as well as the high progress and technology of TV.

The TV watcher, in the past, used to watch one or two channels, or at most five channels if we consider a powerful transmission from the neighbouring countries.

Then the video appeared, giving more chance for a viewer to watch what he/she likes, without being bound to the TV transmission.

Now, we see the worldwide TV transmission, which has opened the doors widely for more effect and influence, which has rendered comparison between the past and present very limited.

4- The Internet:

The Japanese Ministry of Communication declared that the percentage of Internet dissemination among the Japanese families was not in excess of 6%, three years ago.

Last December, added the ministry, the number of Japanese communicating with the Internet through stationary lines or mobiles, rose to 43 million persons, compared with 26.3 million six months ago. (1)

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(1) From AWS News Internet site,
http:news.awse.com/09-Feb-2003/Technology/31176_ar.htm, Feb. 9, 2003.

This index shows the degree of joining the Internet service in the world. In the Arabic World we find that, despite the late appearance of Internet, the percentage of users in the United Arab Emirates reached 28%.

Some Arab countries offer free Internet service. All these are signs which show that the Internet, in the few coming years, will witness a wide spread in our Arab World, which may compete with traditional TV for the following reasons:

The Internet is no longer dependent on the computer or one device; instead it can be accessed through a number of means. It can be accessed through the mobile phone, or a modem cable connected to the Internet TV, in addition to Web TV. There are also some devices whose service can be obtained through the Internet, such as the Internet telephones.

As accessibility to Internet is through multiple methods, its services and benefits are multiple as well, which include all the services offered by TV, broadcasting, press and other means of information. If some «dishes» present hundreds of channels, the number of broadcasting stations, channels, dailies, magazines and news agencies.. etc., which are represented through the Internet, is uncountable. The Internet offers services that cannot be offered by traditional means of information, such as e-mail, POP mail and news groups.

The Internet has a property other traditional means of information do not have, i.e., interaction with the user, i.e., through giving and receiving. Advertisement in the press, for instance, could show a product that could disappear, depending on the reader's conviction of that product. The Internet, however, offers more than this; it displays to the user a model of purchase form, then he/she can introduce the information and press a button to find the product at his feet! The West and some Arab countries have utilized this interaction in dealing with governmental services through the Internet.

The government of the UAE has promised to avail most of its services on the Internet by 2005.[1]

The Internet is a free uncontrolled means, unlike TV channels or broadcasting stations, which are submissive to the laws under which they exist, and the officials of these stations are subject to questioning when the red lines, drawn according to the interests and desires of these countries, are crossed. As for the Internet, any one could display what one likes, as any one in the Hyde Park could say what he/she likes. However, one should never sell drugs or arms. But the Internet is available for all to say what they please or to sell anything!

There are many other properties, which will help its wide spread in the future.

5- Other means:

There are many other means of information, such as news agencies, audible tapes, telephones, faxes, e-mail.. etc., which have made the world a small village, in terms of quickness of information, effects of events and intervention in other's affairs in a magnificent quick manner, such as a military coup in Russia, for instance, which America and Europe can help aborting it within two days; a rumor about a bank in the west can ruin another bank in the East. A military coup in the East could also lead to a collapse in the exchange market in the West within a few hours; aborting it could return everything as it was.

Due to the wide spread of the means of information, and their great effect, we could say that the keys of power in the world today are controlled by information. Anyone who owns and controls an influential information means can share in the government at local or world levels, depending on the power and influence of its means. When this fact was understood by some minorities, they exerted great efforts to own and control the information in some great countries,

(1) Declared by Salim Al Shaa'ir, Director of Electronic Services, the Government of Dubai/ See the Arab Computer and Internet Encyclopedia, June 5, 2003. The news was published at the site: http://www.c4arab.com/showanews.php?nid=416 and other sites.

to the extent that they had an outstanding effect on re-shaping the opinions of society and the decision making of the governments.

If you enquire about the types and patterns of social globalization seen among the Arab communities and the secret of their existence, the answer will be: globalization of information.

The domination of the world by the Western information is undeniable and unequivocal. As for our Arab World, the manifestations of such domination are numerous, e.g., Western dials and magazines distributed in our countries, especially the Arabicized ones which are directed to the readers in the Middle East, the multi-lingual broadcasting stations and the Internet. If we notice the TV sector, for instance, as it is the most spreading sector, we will see the effect and influence of Western information very clearly.

Statistical records of the UNESCO, about the Arab Word, showed that the Arab TV networks import approximately between one-third of their transmission materials, as in Syria, and one-half, as in Tunisia and Algeria. In Lebanon, the percentage is 58% of all the transmitted materials, and 69% of cultural programs. Moreover, most of these programs are transmitted without translation, and two-thirds of children's programs are transmitted in a foreign language without translation. Our respectable reader knows that there is no advantage of the programs in Arabic language over those in foreign languages, e.g., there is no difference between Mickey who speaks Arabic fluently and his American original; the Arabicized and cloned one could be more competent in exporting the American globalization than the original one.

If the above mentioned statistics represent the degree of Western invasion to our official information, you can imagine the percentage of this invasion and its effect in a house which is full of "dishes" and a family which has become addicted to live broadcast.

Dr. Mohammad Abdu Yamaani[1] mentioned that the UNESCO had conducted a study which showed that 90% of the world's news is a product of only five world news agencies, namely: Associated

(1) The former Saudi Minister of Information.

Press, United Press, French Press Agency, Reuters and TASS. The first two are American, the third is a French, the fourth is British and the fifth is Russian. Dr. Ali Al-Naga'i[1], enumerating the dangers of live broadcast, said, "As I see, the effect of live broadcast is not confined to introduction of bad habits to the developing communities. However, the most dangerous side of this international orientation is the breaking of communities and limitation of the importance and role of local means of information, which work within narrow frameworks and predetermined policies, such that every citizen could choose the means and programs that he/she likes to watch. [2]

"Of course, this ability of choice is provided for the citizen of the Third World. The ability of production, however, is owned by the West. This is the reality which is no longer a secret and which was confirmed by a UNESCO report, which said in part: ".. we believe that the so-called free flow of information, is actually a unidirectional flow, not a true exchange of information. [3]

A joint study between Tampaire Forum and the UNESCO disclosed that there are two unquestionable aspects as regards the flow of information:

It is a unidirectional flow, from the exporting great countries to the rest of the world countries.

Entertainment material prevails in this flow. [4]

In order to explain the meaning of amusement and entertainment programes, mentioned in these two studies, let us read what 'Abd Al-Rahmaan Al-Abdaan[5] said, "The amusement and entertainment programs transmit many bad habits to the viewers, which contradicts Islamic values, especially if we know that these programs may attract the male and female youth with their animation, modernized

(1) Assistant Under-Secretary of the Ministry of Information, Television Section.
(2) See Al Riyadh Daily, 8450.
(3) Many Voices, p. 303.
(4) See the book, The Flow of Information, p. 75-76.
(5) Especially if we know that Prof. Abdul Rahman is the Secretary General of the High Council for Information, Saudi Arabia.

preparation and good display. They will admire these programs without recognizing the danger. Therein lies its danger. He added: "I am not in need to explain the negative effects which will result from them, in terms of spoiling and destructive behavior. [1]

Some negative effects of information globalization:

In an investigation conducted by 'Ukaadh Newspaper with some addicts of film watching, a number of them admitted the danger of these films: «**And a witness ... testified.**» *(Yusuf:26)*. Some of what they said includes:

A young man said: "These films are useless, time-wasting and a means of acquiring vicious habits and thoughts, which lead to deviation and slanting of some young people, especially in the adolescence period.

A second one admitted that some of these films could lead some youth, who are not aware of their danger, to deviation.

A third one said these films have disadvantages, like wasting of time and acquisition of habits that could be vicious. [2]

In other communities, some Westerners like Regis Doupre, in his book: Mediology: The Science of Public Information, attributed the defeat of communism to the victory of what he called the videology, over the ideology i.e., the victory of instant consumption, propagated by the video, at the expense of thoughts and ideological convictions.

Another effect of information globalization was mentioned by "Ferelio". According to his view, there is a fundamental difference between the Twentieth and Twenty-First Centuries. If the "jinn of electricity", as he called it, lighted the city directly in the Twentieth Century, the Twenty-First Century will witness an indirect lighting of the world, such that it will be possible. by virtue of TV technology, which requires a new comprehensive visual method, to observe everything, to watch everything and be involved with everything.

(1) Al Riyadh Newspaper, No. 8450.
(2) 'Ukaadh Newspaper, No. 9186, The Supplement.

In December 1997a famous newspaper had its front page cover the new dog of a leader of a great country, and the story was so long the file was completed on an inside page, with analysis, as some of the editors of Le Monde Diplomatique explained the position of that animal in the presidential history of the White House, giving a list of previous dogs which were hosted by that house. If this newspaper did this, you can have an idea about what is published, read and watched in the different means of information, and about what keeps people busy and occupied! [1]

These are a few bits of what was mentioned by some Westerners, which included negative effects and actual faults.

Much of what we have mentioned about the defects of globalization in general, and cultural globalization in particular, are attributed to the means of information. In addition to the mentioned defects of cultural globalization and its negative effects on culture as general and on religion in particular, we can add other defects of cultural globalization:

1- Enabling the foreign intelligence to achieve their goals:

A report of the American Federal Communication Committee revealed that 60 broadcasting stations, after the Second World War, were directly connected with the Central American Intelligence CIA. [2]

One of the American officials, who had been working in his country's embassy in an Arabic country, declared that the embassy controlled the channel which was transmitting in English, and added: The channel was directed from the embassy instead of the TV administration of that country.

2- Disturbances:

A UNESCO report disclosed that introduction of new means of information, especially the TV, in the conventional communities, has led to disturbances in habits dated back to hundreds of years.

(1) Primarily extracted from an article titles" Cultural Emptiness and the Phenomenon of Spreading Distortions: Reflections on the Era of Globalization, by Turki Al Rabee', published in Nazura Magazine, Oman, No. 22. Quotations referred to their origins.

(2) Satellites. A New Invasion, p. 25.

The advantages of new communications are often accompanied with a defect that may cause much disturbance to the existing regimes. [1]

3- Crime:

The psychologist «Steven Bana», from Colombia University, said: If prison is the university of crime, TV is the primary school of deviation[2].

Studies of the French scientist "Janne Khairo", showed that the causes of mis-adaptation among the deviated people were attributed to watching of films of violence.

Recent statistics conducted in Spain showed that 39% of the young deviated people learned the thoughts of violence from watching aggressive films and programs. [3]

A study about the defaults of Arabic TV showed that 41% of the questionnaired persons said that the TV leads to crime and 47% said that it leads to deception and swindling. [4]

Dr. Hamood Al-Badr mentioned that, according to a study on 500 feature films, the subjects of love, crime and sex constituted 72%. Another study revealed that, from one hundred films studied, there were 168 scenes of a crime or attempted murder. Moreover, in only 13 films there were 73 scenes of a crime. [5]

A Dr. Char studied a group of international children's films, and found that 27.4% of them contained crimes. [6]

The area that will most be affected by the live broadcast is the ethics and behavior of the nation, as the poet said:

Nations are nothing but ethics,
If they lose them, they lose their existence.

(1) Many Voices, p. 338.
(2) Media and the Muslim Home, p. 113.
(3) Ibid., pp. 115-118.
(4) Television: Its Benefits and Harms, p. 65.
(5) A Need for Educational Coordination and Integration, p. 14.
(6) Fingerprints on My Son, Tayba Al Yahyua.

The most vicious effects left by films over the past years were the defects in the ethics of men and chastity of women.

These defects usually take many shapes, e.g.:

1- Prevalence of fornication and easiness of committing it, such that it has become normal behavior in some societies.

2- Incitement of passions and searching for unlawful means to satisfy them as a result of watching nakedness in very beautiful women who were chosen to play certain roles, and some of them have no role to play except the exhibition of their beauty.

3- Familiarization of people to prohibitive means that constitute introduction to seduction, such as isolation, mingling between men and women and flirting.

4- Propagation for prohibitive deeds, which lead to deviation, such as advertisement of all types of liquors and alcohol.

5- Transmission of advertising films that encourage traveling abroad, considering what will be there afterwards.

6- The stars in some films, which encourage drugs directly or indirectly, appear as if they were champions, which makes them examples for the ignorant. Illiteracy is one of the factors that pave the way to prevalence of these deeds in the Arabic and Islamic worlds.

Let us notice the following figures to have a better idea of this:

Dr. Blumer said, "Commercial films that are distributed world wide incite sexual desire in most of their subjects, and adolescent girls learn harmful sexual behavior from films. It was revealed by researchers that the arts of kissing, loving, flirting, sexual incitement and smoking are learned by the youth from the cinema and TV. [1]

A study conducted by specialized European institutions, showed that the mean period of daily commercial transmission is 9 hours, distributed as follows:

(1) Ibid.

75% - 80% amusement programs and materials.

5% - 10% cultural and documental programs.

5% allocated for information.

2% - 10% programs for youth and sports. [1]

A study of Dr. Mohiddin Abdul-Haleem about drama concluded the following:

23% of males see it as useful. [2]

77% see it as leading to deviation and fornication and as contradictive to the traditions of society.

As for females, and here lies the danger:

Approximately 45% of them see it as useful. [3]

55% see it as leading to evil, corruption and deviation.[4] Note the difference between males and females, mainly due to quickness of affection by women.

It is worth mentioning the subject that constitutes a danger to ethics, especially on women and children, i.e. T.V. advertisements, bearing in mind that there are some channels that are specialized only in advertisements.

Let's let the figures speak for themselves:

A master degree dissertation was titled: "The Woman's Image in the TV Advertisement in an Arab Country"; the researcher depended on the following:

1- Analysis of the content of 356 TV advertisements, repeated 3409 times within only 90 days.

2- A comprehensive survey of the advertisements administration of the TV.

3- Interviews with some directors of advertisements agencies.

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(1) Al Yamaamah Magazine, No. 1038.

(2) Do not think about how the who were lost were lost; think how those who escaped managed to escape. It is not strange that those who were lost became lost. It is strange that those who escaped managed to escape.

(3) Do not think about how the who were lost were lost; think how those who escaped managed to escape.

(4) Television, Murwaan Kojok, p. 197.

This dissertation reached the following results:

1- The image and voice of woman were used in 300 out of 360 advertisements, repeated 3000 times in 90 days.

2- 42% of advertisement in which the woman appeared had nothing to do with women.

3- The ages of women used in the advertisements ranged between 15-30 years only.

4- 76% of the advertisements depended on special women specifications, such as beauty, attractiveness, 51% depended on the movement of women's bodies, 12.5% of these advertisements used sexual terms.

5- The image of a woman in the advertisement was selected, and not randomly used. [1]

If this was a situation in an Arabic TV, which is subject to monitoring, and most of the people are Muslims, how is the situation in the countries of corruption and fornication?

Dr. Sameer Mohammad Hussein[2]conducted a study about TV programs and advertisements as viewed by spectators and advertisers; he concluded the following:

- 98.6% of children regularly see the advertisements.

- 96% of children easily recognize the drinks shown in the advertisement. [3]

- 96% said that they love some advertisements, and they can recite them and imitate the advertiser. [4]

Dr. Muhsin Al-Sheikh said, "The most dangerous programs transmitted through the small screen are the commercial advertisements, because they are short and amusing and their message goes easily to brains and awakens them. [5]

(1) Al Islaah Magazine, Dubai, No. 134, Dhul Hijjah 1409 AH.
(2) Lecturer of Information, Al Imaam University, College of Information.
(3) Do we know what types of drinks are advertised in live broadcast?.
(4) Ibid., Kojok, p. 157.
(5) Ibid., Need for educational, p. 10.

As for the children, Dr. Char studied a group of international children films and found that:

- 29.6% handled sexual subjects.

- 27.4% handled crime.

- 15% about love, with its modern disclosed sexual meaning. [1]

Lastly, these are some statistics showing the effects of materials displayed by the media: [2]

Some of the drawbacks reflected on the family (especially women) as a result of watching satellite TV were statistically displayed within a dissertation. These included:

- 85% of women are very keen to watch channels that display prohibitive scenes.

- 53% of their performance of religious rites was reduced.

- 32% of their scholastic performance was reduced.

- 42% are eager for early marriage, even a marriage prohibited in Islam (secular marriage performed without paternal consent).

- 22% exposed to women gynecological diseases, as a result of practicing bad habits.

This does not mean that everything that comes through the window of globalization is bad and vicious. What we wanted to show was the bad and its effect. If globalization accepts to be subject to weighing, our weighing machine is Shari'ah, and then it can be accepted by Muslims, as, if it is subject to weighing by any nation, it will be accepted by that nation, and then it will never be globalization!

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(1) Ibid., Fingerprints, and what do those who pretend that they see nothing in violation of our original ethics have to say? They claim they are monitoring the times their children are watching TV.

(2) Drawback of Watching Satellite Channels, extracted from, "Memo of Islam Today". http://links.islammemo.cc/arkam/one- news.asp?IDNews=489.

The Shari'ah Position on Globalization

As we mentioned, before, a large section of people in the world refuses globalization. The refusal by Muslims, however, is greater, but not as a result of the image drawn by some Westerners that Allah is the one who issues legislations to Muslims, without any human intervention. «As for the Muslim, there is no human legislative authority; Allah is the only source of law. [1] This statement was echoed by Lou Gardioux, who said «Allah is an excellent legislator».[2]

No doubt that Muslims believe that legislation is a Divine attribute: **«Unquestionably, His is the creation and the command.»** *(Al'Araaf:54)*. **«Or have they partners (i.e. other deities) who have ordained for them a religion to which Allah has not consented?»** *(Al Shoura':21)* **«Say, 'And He shares not His rule with anyone.»** *(Al Kahf:26)*;

The famous scholar Al-Shinqeiti, may Allah have mercy on him, said: «As legislation and all conventions, whether they are Shari'ah, or other, are divine attributes, therefore, every one who follows a legislation rather than the legislation of Allah, takes that legislator as his deity, and hence becomes a polytheist. »[3]

However, those do not pay any attention to the intention of every legislation for worshiping Allah, so Allah says 'a religion'. Therefore, any laws legislated by Allah are part of religion, not to be opposed, and every legislation in the religion without proof is false, to be rejected and not accepted: The Prophet (pbuh) said: **«Any one who originates in this matter of ours something that is not from it, is an apostate.»**[4] This does not mean prohibition of issuing laws which organize the affairs of life according to the Shari'ah, in matters which have not been directly mentioned in the Qur'an, and this should not be

(1) Statement by Bernard Louis. Fahmi Huwaidi commented on him: "The man of famous position in the opponents camp, who talks about the Islamic nation in a very humiliating manner.

(2) Social and Political Life in Muslim Cities, Al Magaasid Magazine, No. 12, p. 137.

(3) Adwaa' Al Bayaan, 7/169.

(4) Hadith of 'Aisha, agreed upon. See Bukhari 2/959 and Muslim 3/1343.

regarded as contradicting the legislation of Allah, as the Church said! These issued legislations, however, should be within the framework of these divine legislations and directives, this was learnt and understood by those who witnessed the revelation and addressed by the Prophet (pbuh), and they were very adherent to it. In our history, we had many examples of human legislation. The first person who recorded the events in books, in the Persian style, to register the donations and salaries, who innovated writing the date in hijri and the first who established a Ministry of Finance Bayt Al-Maal i.e., is the prudent Khalifah 'Umar Ibnu Al-Khataab, may Allah be pleased with him.

The Wise Legislator Allah has issued general and private conventions and rules in many aspects of life, and he assigned the issuance of executive mechanisms and organizational tools to human beings, according to their efforts and inventions, unless these rules contradict the Shari'ah. In Saheeh Muslim, 'Aisha and 'Anas, may Allah be pleased of them, reported that the Prophet (pbuh) said: **«You are more cognizant of your life matters.»** [1]

Islam, therefore, did not prohibit people form issuing legislations, with respect to their life matters; which should not be regarded as religion, and should not contradict the divine legislations.

Islam, therefore, refuses globalization because it is not submissive to our tolerant legislations, which were revealed to guide and direct mankind to the straight path. This means that the refusal of Islam to globalization is justifiable, because Muslims believe that the legislation of the Creator, the All Knowing, is the wisest legislation: **«Does He Who created not know, while He is the Subtle, the Acquainted?»** *(Mulk:14)*. This refusal, however, is not just a refusal, without offering the alternative; it is a refusal supported by the knowledge of the straight way, and it is not an absolute refusal of all details and mechanisms of globalization. It is a refusal of the parts contradicting the divine legislations, in order to achieve an individual or limited interest at the expense of the interests of nations and societies.

The fact that must be admitted is that globalization has its own rules and orders, which should be controlled by someone; who is that someone?

(1) Saheeh Muslim, 4/1836.

Borrowing the tongue of globalization supporters, the answer should be that it should be controlled by the stronger, according to its interests, by permitting or prohibiting what he likes or dislikes, and by suggesting the organizing means and ways according to his will. This is refused by a wide sector and different currents of people. It is not the interest of the stronger or the law of jungles that they want.

However, Muslims say that it should be controlled by the most useful to mankind as general, and this has two divisions: one was revealed from Heaven which Muslims believe it as the most useful, and at least non-Muslims have no right to force them to accept anything else, and they have the right to invite others to it. The other division does not oppose the messages of prophets and is subject to review and evaluation, according to the right of every one to show the idea he/she adopts or the system he/she likes.

- The difference between refusal of Globalization and interaction with it with a refusing policy:

Refusal of globalization does not mean isolation in a remote corner, tightly closing the eyes. This action is not consistent with the missionary nation, which was assigned by Allah to guide people to worship.

The Lord of people and to refrain from worshiping people.

Negative and careless attitudes of this nation have been observed, recently. It became content with the spectators seats, and the margin of life. If, then, an event or accident takes place, it shouts and yells.

The condition of this nation is amazing now!

This was not the past condition and attribute of this nation. It used to be the pioneer and leading nation. Has it become sterile? What has happened to it? What is the secret of this change?

I contemplated this reality, which caused trouble to my mind and my body. This, however, has strengthened my belief that the secret of power of this nation and the origin of its glory and dignity lie in its religion and belief and in its commitment to its principles.

Therefore, we will remain as encumbering on other nations, like the orphans at the meals of the rich, and servants in the palaces of masters, if we do not go back to our religion and recognize our glory and dignity, as Allah the Almighty says:

«They say, If we return to Al Madinah, the more honored (for power) will surely expel therefrom the more humble." And to Allah belongs (all) honor, and to His Messenger, and to the Believers, but the hypocrites do not Know. » *(Al Munafiqun:8)*; by so doing, we will not stop handicapped in front of the plots of the East and conspiracies of the West. On the contrary, the East, West, North and South will run after us, trying to please us and to ask our contentment and our generosity, provided that our generosity prevents us from leaving the needy waiting until he asks.

We will offer our souls and bodies, in addition to our wealth, for the sake of dissemination of our belief and fixation of our principles, if the oppressors insist to prevent us from doing so.

This nation is not, and will never be, a sterile one because the way before us is widely open, the path is paved and the system is clear. Let us forsake laziness and indolence, as the poet said:

Do not follow the indolent, in his conditions,
Many good got perished, by making friend of the perished!
Infection from the idiot to the clever, is fast.
As the firebrand, when put into ash gets past.

However, we have to understand that, bearing hardships and offering souls and bodies is inevitable, lest (the poet said):

The one who fears hill climbing,
Will live forever among holes,
If souls are great, bodies will suffer
To achieve the goals of these souls.

Therefore, we will achieve what Allah has said: **«You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed.»** *('Al 'Imran:110)*.

This should be done in three phases:

The first phase: promotion of Islamic systems and mechanisms thereof, and then applications of these systems in the Islamic societies first and then invite others to them.

The second phase: Exhibition of globalization defects, and of the Shari'ah solutions in addition to the Islamic programs that can substitute globalization.

The third phase: Immunization and shielding of Muslims societies against the defects and errors of globalization. All these could be done through building of a Muslim society that is qualified in all domains. Ion such a society, strong countries will be born.

Many years ago I participated in a symposium at Ummu Al-Qura' University, about live broadcast. [1]After the end of symposium, Mr. Ahmed Mohammad Jamaal, the lecturer in "Ummu Al-Uura university, and the famous writer, may Allah have mercy on him, gave good comment on the symposium. He proposed many decisive solutions for one of globalization's elements i.e. "live broadcast".[2]

I generally agree with what Mr. Jamaal said, which is true to the other aspects of globalization too, although we do not expect that to happen at present. With hard work, however, in building of societies, we will come to a result, as our predecessors and our prophet did, who started his mission as one individual.

In spite of equivocal and unequivocal welcome to globalization, and the need to reach the convoy thereof, by many of the Arab officials, I say: If we become honest in our intentions, and go on in the project of building, the Islamic program will be realized and applied, and, moreover, others could be invited to it. This is achievable and realizable, but you are always in a hurry.

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(1) That was on 15/8/1410. Other participants included: Dr. Abdul Qaadir Taash and Dr. Ahmed Al Banani, responding to an invitation by Dr. Abdul Aziz 'Aqla, Director of the Cultural Committee.

(2) Some of his talk included: "Solution or confrontation are not in the hands of weak people, and on the other hand, we cannot wait to rectify our affairs and to correct our defaults. Solution or confrontations are in the hands of Muslim leaders. They have the financial. Political and executive authority, and they are able to gather and to agree about the plan of group confrontation.

They are able to agree on a method of confrontation, either through I…or through diplomatic, economic and political sanctions on the owners of these hostile satellites or through group withdrawal from world organizations, or by any other decisive means agreed upon, without hesitation or exemption." See Al Tadamon Islamic Magazine, Shawwal 1410, where this statement was published.

The Dialectics of Implementation of the American Strategy in the Middle East

By: Sheikh Dr. Fahd bin Abdur-Rahman Al Thani (*)

> Most Arab administrations that have shouldered the responsibility of making historical decisions are incapable of making effective decisions. They refuse to offer their people true democracies, so that these people can choose their representatives for Arab administrative agencies, allowing all to participate in shouldering the responsibility.

Introduction:

America's will is being incorporated[1] to put changes into effect in the Middle East, so as to pacify and control it. This is the most important constituent, as we see it, for two main reasons:

First: In order to ensure its position in the world as the sole super power, America has to advance a strategic question, intended for

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(1) The concentration on the American role was presented because America is the chief figure. Today it is the locomotive of globalization at the international level. Through it, perhaps one can catch a glimpse of the expected impending associations, and take the necessary steps before it is too late. (The Publisher).

the general mobilization of the forces of American imperialism. The question is: Who is the enemy? And from what is clear, if you want to prepare the most powerful army in the world, you have no alternative but to pick the strongest nominal, natural and moral personality and pretend that it was the enemy. The definition of the enemy provides the legality and justification for a global power to prepare the largest army in the world. This army will confront the enemy that threatens humanity, according to the viewpoint of this global power.

Before 1990 and during the Cold War era, the greatest enemy of the United States of America was the nominal personality exemplified by the Soviet Union and the Warsaw Pact. The natural personality was the people who were supporters and followers of the Eastern Camp. The moral personality was Communist ideology. After the collapse of the Eastern Camp and the end of the Cold War, it became necessary for the American strategy to search for a new enemy, through which it could find the legality that would give America the chance to preserve its military superiority.

Then what could possibly be the greatest nominal, natural and moral personality, after the collapse of the Eastern Bloc, from which the USA could get its legality to maintain its military superiority over all of what they call the forces of evil in the world?

Unfortunately, the enemy chosen by America after the Cold War was the Islamic world, represented by its nominal personality, and Muslims in their natural personality and Islamic culture in its moral personality.

Second: The American perception that the absolute control of the Middle East, in what it represents as a strategic location, as well as culturally and historically and what it represents to the Muslim world, would present it with several dimensions for controlling all world power, directly or indirectly. Some of these dimensions are:

A- Economics: 72% of the oil reserves and 35% of the natural gas reserves of the world are in the Middle East and/or the Islamic World. When America controls these resources, it will ensure that all world power will yield to it.

B- Strategic Location: The Middle East and the Islamic World control the heart of the world. Whoever controls it will control most seats of activity, whether terrestrial, marine or aeronautic. It is sufficient to say that the Islamic world dominates the latitudes between 17° South and 55° North and longitudes 18° West and 142° East.

The Islamic world represents a central region. Whoever controls it will have absolute control over world power, especially in northern Eurasia but generally in all of Eurasia. According to our scientific viewpoint, this is what USA is attempting.

In this study we shall concentrate on three core concepts:

First: The conceptions of Arab researchers, and the American Middle East scenario;

Second: NATO disagreement does not prevent war;

Third: The Assignment of roles within NATO disagreement.

We have avoided putting a comprehensive and an accurate conclusion to this subject. Instead, we have formed a brief end to each core concept. This is for two reasons: First: By leaving the end open, this will offer a chance to our colleagues who are specialized and interested in this field to discuss it in their conferences and symposia. Second: Whatever we say on this topic, this study must remain in review, giving it a degree of flexibility and enough time.

First: The Conceptions of Arab Researchers and America's Middle East Scenario

On the basis of our observation of American concepts in terms of the standards of American research centers, and the standards of different American administrations, we found out that there were efforts and applications from different American political spectra. There were hawks, doves and moderates. Their assignment was to work out the scenarios that would enable the USA to maintain its status as the only super power on the planet to the farthest degree possible after the termination of the Cold War.

On its way to maintaining its world domination, the USA took the first step, which is: world globalization, economically, politically, security-wise and culturally under American leadership. The mechanism America intended to use was represented by the World Trade Organization (WTO), the United Nations, The International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD)!

By the beginning of 2000, i.e. after the passage of a full decade, Americans were convinced of the difficulty facing the globalization of the world in terms of what was placed before them. There had to be a reshuffling or a reorganization.

What the Americans intended to do, or what they actually did, is not new, and there are plenty of examples. Whether the victor was a multi-lateralist, a mono-polarist or a sole power, in most cases he would remold the world in his own fashion. This would make it easier for him to prolong his control and to administrate the world. We give the following examples by way of reference and not as exclusivity. What Russia, Britain, Austria and France did in the middle of the Nineteenth Century, after Turkey was defeated in the Crimean War. They molded the world and fashioned it in the way that best served their interests. Likewise, Germany, during

the Bismarck era in the second half of the Nineteenth Century had a clear concept to impose its control over the world and to form a solitary axis under its leadership. The important fact is that these flexible authoritative and repetitive scenarios were the main reasons for the outbreak of World War I.

After the First World War, the victorious allies (Britain and France) were able to reform the world by declaring the pessimistic Balfour Promise. They re-divided the Arab world in the Sykes-Picot Agreement of 1919.

That was just a brief extract of some of the changes in international politics within a limited period, and it confirms that what the USA is doing is not new, as we mentioned previously. An observer will notice that all international administrations have put forward numerous scenarios to confront, or normalize and adapt to American scenarios so as to agree with their own interests. Unfortunately, the Arab administrations were the exceptions as we shall explain later. The subject we are dealing with is not new. We have already dealt with it in a collection of studies and published articles. [1] All the studies concentrated around one question: What is/are the scenario/scenarios the Arab or Islamic governments will prepare in order to have a role on this planet given the termination of the Cold War and the emergence of the sole American leader?

Naturally, we cannot leave out the role that a group of Arab researchers have played in this field. We will reference some of them here, although this list is not intended to be complete.

First, the Arab intellectual Dr. Turki Alhamad, who explained in Al-Ayam Cultural Festival Symposium, «Iraq and the Gulf: Possible Scenarios», held in November 2002 that in order to control Iraq there were four possible scenarios:

(1) We mention some: «The Geopolitics of the World Economy», «The Strategy of Islamic Hydrocarbons», «The Strategic Scenario of the Modern nation State», «The Strategic Weight of the Arab World», «Towards a New Strategy for the Arab World», «Can We Assimilate a New Regional Order?» «A Dialogue on Metaphysical Authority», «Sykes-Picot, 2002", Metaphysical Geopolitics», etc.

1- The USA should rule Iraq directly,

2- The previous monarchy should return to Iraq,

3- A Jordanian-Hashemite-Iraqi Union. This scenario leans towards the fact that it will help Jordan solve its economic and demographic problems, in view of the fact that the Jordanian decision is affected by the Palestinian majority in its land. The Union with Iraq would lead to the absence of this majority and consequently the absence of their effect upon the Jordanian decision. But this scenario would collide with the American fear of the rise of a strong identity that might seem loyal to them, but might turn about and become a source of sorrow to America, and particularly the security of Israel.

4- A Jordanian kingdom with central Iraq.

Dr. Alhamad regarded the fact that if America was able to control Iraq, it would start pressing Iran, Syria and Saudi Arabia, because they are all related with the three motives of intervention: oil, the security of Israel and the strategy of the region.

Second, in a symposium held at the Gulf Research Center in the United Arab Emirates in February 2002, the participants conceived four possible scenarios, as follows:

1- An early coup d'etat, after the outbreak of the air attack and during the penetration of the American forces into Iraq.

2- A late coup d'etat, when the American forces reach Baghdad.

3- The continuation of the existing struggle for about 12 months, and the failure of America to create a strong government in Iraq.

4- An imposed government after the American victory.

Al Ahram organized a symposium in February 2003 entitled, «Emergency Arab Summit within Aggravating International Circumstances». The researchers and intellectuals concentrated on what would be the possible means to prevent or reduce the risks of the American scenarios for the region. Dr. Mustafa Al Faqi spoke on the Arab Emergency Summit that President Hosni Mubarak called for, by saying: «It is essential. if the Arabs don't meet now, when are they going to meet? There is no worse situation for the Arabs than the present.»

In short, the Arab scholars and their people, along with most people of the world, were united in solidarity with the Iraqi people. They were and still are alarmed that they may be afflicted by adversity due to the execution of any of the American scenarios to control Iraq. On the contrary, most Arab governments were not attentive to what the result of American aspirations to dominate the world was going to have on Iraq and the region.

However, the American administration had determined the question of Iraq, the Middle East and the World. In an interview published by Al Sharq Al Awsat Newspaper (No. 8853) with Richard Pearl, former Pentagon advisor, he said, «If we fail to obtain a resolution from the Security Council to support our aim to attack Iraq, we shall go ahead and attack Iraq, unconcerned either with the Security Council or any other international organization.» What we understand from the words of Mr. Pearl is that in order to realize the American interests and maintain world domination, America has no objection to blow up and restore the world system completely, not only Iraq and the Middle East.

The essence of what Mr. Pearl said can be summarized as follows: If America was unable to obtain a resolution from the Security Council to attack Iraq, then they will attack Iraq without a resolution from the United Nations. He also added with unreserved expression, «After the occupation of Iraq, General Franks will be there to guarantee that Iraq was ready to develop free political institutions.» In other words, to become governor of Iraq.

In that interview, Pearl threatened all Middle East nations that block the way before the American strategy by saying, «I hope the Syrian President will consider Syrian reforms or he will be the second target. There, he has lot to do … especially shutting down offices of terrorist organizations and restoring Lebanon to the Lebanese.»

He also added, «The Iranians are capable of carrying out terrorist operations against the Americans now. They are doing it right now. They are prime supporters of Hamas, the Islamic Resistance Movement, Hezbollah and the Islamic Jihad. And I do not believe that their policy in this field depends upon our liberation of Iraq or not.»

If this was the American conception to which the situation has finally ended in the region, then what was the conception of the Arab governments that shoulder the responsibility of making historical decisions on behalf of the Nation? It seems to me that most of the Arab administrations were impotent in making decisions on this concern. But at the same time, they refuse to give their people real democracy, and not just a superficial replacement, that would allow these people to choose their representatives, and thus allowing all to participate in shouldering the responsibility.

Unfortunately, some Arab governments still believe that the Arab people are not qualified för true democracy. We say to them, when will you believe the people will come into full capacity to exercise democracy?

Here I stop to cite an anecdote I read in an article by the writer Abu Shagra, despite the different topic, where he wrote. "A psychiatrist went to the hospital to make a survey. Upon departure he discovered that a thief had stolen a tire from his car, which he had parked near the hospital's garden. He became confused and was thinking of what to do when his train of thought was cut by one of his patients across the fence who asked, 'Why all this confusion, Doctor? Take out the spare. Take one nut from each tire and use them to mount the spare, then trust in Allah.' The doctor was dumbfounded. He turned to the patient and said, 'Are you a crazy, man? No way. You are the sanest man I know.' Said the patient, 'No, sir. I may be crazy, but I'm not stupid!'

Second: NATO Disagreement Does not Prevent War

The struggle that took place within the corridors of NATO among its member states during the pre-war stage of the Iraqi invasion was outwardly in favor of the Iraqi and Palestinian causes and re-shaping the geo-politics of the Middle east. But in fact, it was a struggle among three concepts:

The first is geopolitical and concentrates on the geographical strategy for the region. Said in simpler words, it is a struggle for the whole Middle Eastern cake, so that in the end, the United States won't eat it up alone.

The second is an underground struggle among the European powers, or what America now calls 'ancient Europe', lead by France and Germany, and supported by most of the European people. It calls for peacefully disarming the Iraqi weapons of mass destruction. But the USA seeks to jump over the sixth and seventh resolutions in the UN Charter, which stipulate «the non-permissibility of the use of force through the United Nations and under its banner, without a decision from the Security Council.» (As quoted from Al Khaleej Magazine, No. 8679). The disregard of the UN Charter forms, legally and not politically as the US claims, a clear and blunt breach of international order and general international law. Theoretically it represents the collapse of the UN, just like when Hitler violated the decisions of the League of Nations, which resulted in the outbreak of the Second World War.

Third are the disputes that emerged within NATO in February 2003.[1]

The veto used by the Paris-Berlin alignment and supported by Belgium was the strongest dispute witnessed by NATO since the end of the Cold War. This veto came about when Turkey submitted a formal request to NATO member states under Constitutional Article Four, which stipulates the adoption of deliberations among the Allies when

(1) To avert repetition, refer to Al Thani in both Al Rayah, Qatar No. 7546 and Al Insaaniyaat Magazine, University of Qatar, No. 24.

a member state considers the safety or security of its land is threatened (Al Rayah Newspaper, No.7585) to secure defense forces for Turkey from the NATO states in case of an attack from Iraq. The outcome was that France, Germany and Belgium protested against the Turkish request. The request was supported by the other sixteen NATO members, lead by the USA. Also, the Turkish request, in all probability, was political and not legal. It may even have been inspired by America! What we are saying here is France and Germany are obligated by NATO decisions. So if Washington, at a later time, submitted a new draft resolution to the Security Council, the die would have already been cast for the European powers since they would not be able to contradict themselves having agreed on the Fourth Article decision to defend Turkey in case of the outbreak of war.

Through this game plan, the USA, with its British ally, was able to create a split in the European wall. With the aid of Britain, the USA was able to drag Italy, Spain and Portugal, as well as four other European nations, behind her aggressive decision. This left the Paris-Berlin alignment standing alone in both Europe and NATO, while still strong in the Security Council with the support of Russia and China, as well as most of the non-permanent members of the Security Council.

But the strong French-German opposition in NATO, Europe and the Security Council did not mean existence of the political will to oppose the war in case their interests were hampered. The examples are numerous, of which the Crimean War in the Nineteenth Century is one.

As for the Turkish School of Ataturk, it was playing the game of eliciting the positives of war and fending off its negatives. The Turkish game started by bringing up NATO Constitutional Article Four mentioned above, which lead to the start of disputes between the members, which was about to blow up NATO.

After a short period, Turkey was able to realize its defensive demands from NATO. George du Bretson, the NATO Secretary-General said, «On the basis of Article Five, we shall send surveillance planes of the AWACS class, batteries and rockets to Turkey, as Turkey is a threatened ally.» He added, «To this end, NATO services have been engaged among democratic nations.» (Al Watan Newspaper, No. 2728).

Turkish President Ahmed Nagdat Cezar expressed the most important Turkish demands in the war interests list when he called the international organization and NATO to the necessity of «the issuance of a UN resolution to allow the use of force before Turkey would consider opening her territory to use soldiers.» And in order to extend logistic facilities to NATO, Turkey presented a condition that it be paid 25 billion dollars and its military debts be stricken. It also demanded agreement to raise the rate of its share in the export of Turkish textiles and facilities to admit entry of Turkish iron and steel into American markets. » (Al Khaleej Newspaper, No. 8676).

From a geo-strategic point, Turkey opposes the creation of an independent Kurdish state at its southern borders. (Al Khaleej Newspaper, No. 8676).

Then Turkey connected its agreement to these conditions with the Turkish Parliament voting. Thus the Turkish government offered itself maneuvering room to realize these conditions or get at utmost from them. Through all this, Turkey strived to extend the proof to any and all that wished to press for it that it was a democratic state and that strategic issues were settled by the parliament. Do not the Turkish Government, its parliament or the Americans know very well the party that has the right to issue the final decision in Turkey?!

America faced stiff opposition from the Paris-Berlin alignment in NATO, and this extended to most of the European people. It also faced other opposition from the Paris-Berlin-Russia-China alignment in the Security Council. This formed a European-Asian Alliance in the Security Council. At that, the US tended to play a dangerous game related to its international domination. President Bush expressed this by saying, «The US is ready to embark upon war through an alliance of nations that will take a similar stance, whether the UN supports it or not.» (Al Khaleej Newspaper, No. 8665).

The American maneuver came against the background of the international order wherein the UN, the WTO, the IMF and the IBRD represent the best mechanisms to facilitate American domination over the planet for a not too brief time span. Hence, we can understand some indications of the deep criticism and differences of opinion among American geo-politicians concerning the rashness that became a form of strategy of George Bush Jr.

First: Zbignew Brezinski: The way the US dealt with reservations concerning Iraq created an impression that American leaders mixed the NATO and Warsaw Pacts. Worse still, the rejoicing in Washington over the European split towards its position supported the position of those Europeans who believe the conspiracy theory. As it goes, the US has been planning new strategies for new alliances with powers like India, Russia and Israel instead of NATO. All these nations harbor a deal of enmity toward some Islamic countries.

Brezinski also saw that America should have given the international inspection and scrutiny operations several months to ensure beyond any doubt as to whether Iraq has forcibly submitted or continues its deliberate deception.

He also saw that the opinion that viewed the deployment of American forces in the region as requiring the outbreak of war later was not trustworthy, because American combat forces whose number exceeded hundreds of thousands had continued to be deployed in Europe for decades. Also, the ability of America to deploy its forces had become greater than at any other time. (Al Sharq Al Awsat Newspaper, No. 8850).

Second: Henry Kissinger. He indicated that if the crisis ended without changing the system in Baghdad, and if the US sent 200,000 soldiers into the region to be called back without realizing anything more than foggy containment of a system that violated UN decisions for more than 10 years, then the credibility of American power in its war against terrorism and international matters would be greatly damaged beyond repair.

In relation to NATO, Kissinger saw that NATO would freshen up across the activation of the sensations and morale, far from the chains of the law and conventions. The allies whose partners feel they can utilize their failure in the long run are not allies. If NATO was intended to be effective in facing the challenges of the new stage, then its leaders must find a new definition to their aspirations. (Al Sharq Al Awsat Newspaper, No. 8839).

It is noticeable here that the first opinion of Brezinski tends more to implement general international law and to respect the Charter of the United Nations. The second opinion of Henry Kissinger was political and involved the dreams of creating the greater Israel.

Third: NATO Disagreement and the Casting of Roles

The question raised in this era of globalization is: If America failed to execute its Middle east strategy, is it going to dissolve the international organizations?

All we have mentioned in the second part was just maneuvers. Contemporary international organizations are the bet to serve the universal American strategy. That does not prevent America from establishing balanced alliances with leading Euro-Asian figures in competition with one another, especially if each has chronic problems with Muslims, such as Russia, India and Israel. This is even more so if the Middle East is re-shaped under Israeli leadership. This does not prevent America from maintaining its alliance with Europe within NATO. But the realization of all these depends on the tactics America uses during the era of globalization and the casting of roles among the fighting powers after the Cold War.

Due to the large number of disputes over the role assignments among the great nations, Russia, France, Germany and China have shown their resentment of the American unipolism. They are looking for a multipolar world. (Al Watan Newspaper, No. 2734).

The Russian President Vladimir Putin said, «The absolute truth is that Russia is a European country, geographically, psychologically and culturally. Russia welcomes the integration trend in Europe. It is inconceivable for Russia to develop without the development of Europe, devoid of the dividing lines. » (Al Khaleej Newspaper, No. 8679).

This is considered a dangerous indicator for America. When the Euro-Asian world was re-shaped, it is the same whether the above-mentioned blocs are reshaped into one bloc or a group of allied blocs. The result would form some sort of international balance outside American supervision! In such a case, the Eurasian powers would be able to compete with the sole super power, America.

Russian strategist Alexi Kyaina said, "If America started with Iraq, then Saudi Arabia and Iran would be next. After controlling these oil-rich states, OPEC would spontaneously submit to American demands, and that would led to a sharp decrease in oil prices.

Kyaina added, «Let us suppose the price of oil was reduced to 10 dollars per barrel. Russia would then go back to the situation of 1998. And there would not be sufficient time for it to build a strategic partnership with the USA. So the nuclear race would resume. Most probably, the American strategists are thinking of that». (Al Khaleej Newspaper, No. 8629).

Then the pressing strategy in the era of globalization can generate a balanced world outside American control. Or it can bring back the Col War between America and Russia or America and Eurasia.

The USA has been fighting for almost a decade, since the end of the Cold War, to implement the strategy of globalization on the world by the American way. But the strategy has greatly failed in the world and especially in the Middle East. [1]

The most important indication of the failure of America in the strategy of globalization was the American trade deficit, which jumped from 100 billion dollars in 1990 to 450 billion dollars in 2000. The most dangerous thing in the year 2000 trade deficit was tat oil imports constituted only 18% of US imports. The remaining 82% came from imported industrial goods.

In addition, the reciprocal deficit with China in 2001 reached 83 billion dollars (Al Sharq Al Awsat Newspaper, No. 5364). This confirms the American failure in managing world globalization, as America became dependent and not in the ruling position.

The French writer Emmanuel Taude said, "The American Empire more resembles the Roman Empire, which depended on foreign imports, than the Russian Empire, which was self sufficient. America is a consumption empire and not a productive one. Its need of the world to satisfy its consumption is greater than the world's need for its production. At the time the world needs it to maintain its imperial

(1) Ibid. Al Thani, Fahd, The Islamic World, Geopolitical Studies.

consumption, the same world is not falling under its strategic control. The two leaders rivaling America in industrial production, the European Union and Japan, find the American trade deficit in their favor, i.e. 60 billion and 68 billion dollars respectively. Therefore, they have no subordinate relationship with America as imperial logic would require. Also, the other to leading figures, China and Russia, stand outside the strategic domain of Washington, particularly since Russia enjoys complete nuclear independence. (Al Sharq Al Awsat Newspaper, No. 5364).

As we mentioned before, when America sensed its great trade deficit with China, and also for fear that China might develop some sort of 'smart weapon' technology, America endeavored to combat the export of technology to China. In 2001, for example, the American Department of Commerce received 1294 orders to export technology to China. 72% of the orders were approved while 28% were rejected. (Al Khaleej Newspaper, No. 8679).

Hence, where is the globalization America is seeking from this?

America will try to implement its control over the world by maintaining its supremacy over the South, especially the Middle East. That will enable it to control 72% of the world strategic resources of oil and 35% of the natural gas reserves. [1]

But if it fails, America will not take the stupid gamble of eliminating the international organizations, or even some of them. Neither will it attempt a direct confrontation with the Eurasian powers.

The most fearful matter is that America may attempt to distribute the roles in the Middle East by means of secret agreements to be concluded with Eurasian nations in competition with it by dividing the roles under the table. History bears witness to such cases, as happened in the secret tripartite agreement of October 22, 1956 between Britain, France and Israel. This revolved around two subjects:

First: How to utilize the attempt of Jamal Abdul Nasser to nationalize the Suez Canal as an excuse to attack Egypt and return

(1) Ibid, p. 101.

the canal to the French Company. It is known that a group of strategists, among them Amin Huwaidi, have stated that whether the canal was owned by the French Company or Egypt, its original owner, there was no way for the Egyptians to make use of it unless it was open for the passage of ships, and thus Egypt would realize great profits from it. So the aggression of the three against Egypt was meant to demilitarize it of the weapons it had obtained from Eastern Europe, then to topple Abdul Nasser and finally to restore the canal to French authority.

Second: This secret agreement cancelled the tripartite declaration of 1950 in which the USA, Britain and France imposed a regional power balance in favor of Israel. In other words, a turn around by the colonial powers (France and Britain) to expel the new imperial power (USA) from the Middle East. (Al Ahram Newspaper, 18/2/2003).

But America faced these nations with great anger. The secrecy and the volume of aggression did not infuriate America. What enraged it was the attempts by France and Britain to return to the region. That meant the failure of the policy of filling the vacuum, thwarting the Baghdad Pact and pushing the Arabs towards the Soviet Union. (Al Khaleej Newspaper, No. 8679).

So America would press on to eat the cake alone. But if it failed, it would try to conclude agreements under the table with the competing powers in order to re-divide the Middle East cake. This is not new for colonial powers. When the victorious Allies of the First World War struggled for the cake (the Mideast oil rights) they were forced to divide the cake among themselves. The Iraqi Oil Company was established and given the whole Middle East concession under an agreement called the «Red Line Agreement». The company's shares were divided as follows: 23.75% for each company, one from each among the following nations: Britain, Holland, France and the United States of America. An Armenian named Sarkis Jolebekian was given 5% for his role in establishing and coordinating the company. [1]

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(1) Ibid, pp 41 - 46.

So why are we surprised to find America re-distributing the shares in the Middle East, even on a temporary basis. We believe the distribution of the concession for Middle east hydrocarbons will be as follows: 40% American companies, 10% British, 10% French and 5% to Russia, Italy, Germany, Canada and China each. What remains will be divided the American way. The division of the opponents among the international companies.

As for the Arabs, as usual, will come out of all scenarios empty handed. The greatest proof is Iraq. Eight years ago America was promising to liberate Iraq from the grip of Saddam Hussein, and to hand the authority to the Iraqi opposition. When the time of reckoning came, America told the opposition their post Saddam role would be limited to administration of Iraq. As for the governor of Iraq, he would be the appointed in the way America see fit! And he was ... in spite of what opposition leaders were calling for.

Ahmed Galabi, the famous leader of the Iraqi National Congress said, «There must not be a vacuum in the sovereignty of Iraqis over Iraq». (Al Watan, No. 2728).

In the Ankara meeting held by the Iraqi opposition in February 2003, the Americans clearly stated that «the leaders of the opposition should not expect a role more than extending advice if the Americans needed it in solving the Iraqi case.» (Al Khaleej Newspaper, No. 8676).

What is happening to the Iraqi opposition now is what happened to Arab leaders in the Nineteenth and Twentieth Centuries, when they concluded agreements with colonialists. After the colonialists gained control of the situation, they would hand over authority to them. Instead, when the colonialists gained victory, they deceived those leaders, banished them or liquidated them in the flesh. At best they gave them feeble authority after having promised them an authority higher than Mount Everest in the Himalayas.

In the end, are we going to learn the lesson and put forward our own middle East Strategy for the Muslim Nation in the era of globalization?!

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Global Economy and the place of the Arab World in an Islamic perspective[1]

By: Prof. Abdelhamid Brahimi[*]

Capitalism does not have the power to overcome its contradictions, and it sits in the shadows, continuously exposed to the economic tremors and crises that occur as a result of its structural mechanisms ...and a look at its strong attribute from its deepest roots, Rome, and its refusal to benefit from other cultures, affirms Western civilization's propensity to excel in power and wealth at the expense of spiritual values.

Introduction:

The importance of Islamic economic thought and of its answers to the promotion of Human well-being, economic and social progress, justice and solidarity, within the Ummah and in the world, is today more on the agenda than ever before. In fact, for quite a long time now, conventional economy has shown its own limitations.

(1) This Participation was Written in English by the Researcher himself.

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It has created, among others, all kinds of inequalities, distortions and imbalances, not only in advanced capitalist countries but also especially in the rest of the world, including the Muslim world. These inequalities and disparities have been further aggravated by globalisation since the 1980's, under the hegemony of United States.

The teachings of the Qur'an and the Sunna show that there is another way, which is distinct from the capitalist and communist systems that have prevailed in the twentieth century. In contrast to Islam, the literature of conventional economy and capitalist practices consider economic growth and social welfare to be antinomic, in that social actions in favour of the deprived classes of society reduce economic efficiency and constitute an added cost which hurts (or penalises) saving and investment and contribute in the aggravation of unemployment.

Since the economies of the Arab countries are stuck in an impasse, (like most of the countries of the Third World), it is vital, as a first step, that these countries look for alternative ways of promoting a new type of national development, and, secondly, build up a unified Arab economic region to the benefit of the member countries, and to protect themselves from the negative impact of globalisation.

Before we put forward measures, to be adopted nationally and regionally, which go against conventional economic theory whose limitations have already been demonstrated by many western economists, we must remind of the unfavourable context of the globalisation and the world economy, in which the countries of Third World (including Arab World) find themselves, in order to describe the brakes on the development of the Arab World, as well as the present and future challenges which threaten them.

A summary examination of the great historical stages of the development of economic activities and of the unequal distribution of wealth worldwide, even with the advent of the Welfare State in the XXth century (Chapters I to III), will enable us to illustrate our claim. A summary examination of the great trends of such an evolution will also enable us to identify the endogenous and exogenous factors the consideration of which is necessary in order to proceed to the necessary corrections that allow to face up to the numerous challenges of the XXIst century.

In order to emerge from the dead end in which Muslim and Arab countries find themselves today, it is incumbent to return to the sources of Islam so as to draw the fundamental principles of the Islamic economic system whereby man must be both the mover and end of development, with the view of elaborating the priority objectives of a development in order to guarantee Human Well-being and economic progress at national level (chapter IV) and to build up economic integration at regional level to prevent the Arab World from any negative impact of globalisation and to strengthen its bargaining power as well as its position on the international arena (chapter V).

The role of the state in the Islamic economy must be present and balanced in order to avoid the dysfunctioning of the market and to guarantee social justice and solidarity within given Arab countries and within the Arab World through regional economic integration.

I- Historical Perspectives with Implications to Economic Activities Across Nations in the Contemporary World.

A summary reminder of the great historical stages of the development of economic activities in the world since antiquity until the twentieth century will allow us to identify the diverse elements that have presided over the increase of economic activities as well as the main beneficiaries and victims of the economic systems that have prevailed thereof.

1-The Great Stages of the Development of Economic Activities in the World:

1.1. Antiquity:

The first two millenniums before Jesus Christ were characterised by the commercial activities of the Phoenicians who acquired profit and wealth from the contacts they made with the different Eastern and Western Mediterranean people. The Graeco-Phoenician struggle for the domination of the Mediterranean Sea increased in the sixth century B.C. After the elimination of Phoenicia as an independent power, Carthage took up the challenge by affirming its supremacy on the Southern shore of the Mediterranean Sea, leaving the Northern shore under the control of the Greeks of Sicily. Rome succeeded the Sicilians in the third century BC. After the destruction of Carthage by the Romans (in 146 BC), the army became the tool of colonisation of the southern shore. Rome's main interest was the agricultural wealth of North Africa. It is this especially that gave rise to cereal (wheat and barley), olive and vine plantations, thanks to the expropriation of the lands of the indigenous for the benefit of the Romans. This was reflected by the «concentration of property in the hands of the Emperor and the aristocratic classes.» Thus, the production and commercialisation of agricultural products were exclusively for the benefit of Rome without any improvement in the material well-being of the local populations who were suppressed by Roman imperialism renowned for its «egoism and exploitation »,

systematic looting, slavery and the imposition of «ordinary and extraordinary» taxes which were sent to Rome. [1]

The Roman Empire spread afterwards to the entire Mediterranean Basin, which it transformed into a vast space of commercial exchanges, making it thus the centre of economic activities in antiquity until the fifth century of our era

From 429 to 533, the Vandals inherited from the Roman the southern part of the Mediterranean. From 533 to 649, the Byzantians succeeded the Vandals. During these two centuries, the exploitation of the indigenous people intensified for the benefit of the new masters : for the local populations, « society represented by the Imperial state or the Church [...] was synonymous to misery and injustice», as reminded by Abdallah Laroui (Paris, 1970). The arrival of the Muslims to North Africa in the seventh century dissevered the Western Mediterranean from the Byzantine empire by installing a new Islamic order in accordance with the prescriptions of the Qur'an and the Sunna and by letting the Berbers be part in the expansion of Islam. The voluntary adherence of the Berbers to Islam was the result, inter alias, of their attachment to freedom, justice and of their secular struggle against the military, economic and social oppression of foreign invaders

1.2.The Muslim Ummah:

The Prophet Muhammad, peace be upon him, was sent to all mankind, as mentioned in many places in the Qur'an, especially *(Al Anbiya':107)* and *(Saba':28)*. His message, based on noble principles some of which are presented in our book[2] such as Tawhid, Justice, Unity and Responsibility, etc., consist of calling people to worship Allah alone and to apply the Shari'ah which covers both the religious and political domains and, owing to its wholeness, is concerned with happiness in this world and in the next. In fact, Islam covers, at the same time, the material. spiritual and moral aspects of human life.

(1) Abdallah Laroui, *L'Histoire du Maghreb*, Maspero, Paris, 1970.

(2) A. Brahimi, *Justice sociale et développement en économie islamique*, La Pensée Universelle, Paris 1993.

In less than twenty years, the Prophet Muhammad, peace be upon him, succeeded in uniting the Arab peninsula and created an Islamic state in Medina. The Islamic civilisation with its spiritual and material dimensions, which is founded upon faith and whose aim is the social and economic well-being of human beings, started to spread quickly in the world, especially under the Caliph 'Umar ibn al-Khattab upon the entry of Muslims to Syria, Persia, Egypt and Libya. These countries were already known to the Arabs for a few centuries, while the Maghreb was completely unknown to them. This explains 'Umar ibn al-Khattab's refusal to send troops to these regions. [1] Such a movement of expansion was followed by that of the caliph 'Uthman and spread from 647 AD (27 AH) to 670 AD (50AH) when troops, including prophetic Companions such as 'Abdullah ibn Zubayr, 'Abd al-Malik ibn Marwan, 'Abdullah ibn Ja'far, 'Abdullah ibn 'Abbas and 'Uqba ibn Nafi', were sent to North Africa. The movement of Isalmisation and Arabisation was subsequently the work of the Berbers themselves. The consolidation of the work of Islamisation in the Mashreq and the Maghreb was accompanied, at the same time, by the expansion of Islam in a number of countries in Asia.

The Muslim Ummah knew centuries of greatness, glory and enlightenment since the creation of the Islamic state in Medina by the Prophet Muhammad, peace be upon him, who had established a « just society » in accordance with Qur'anic prescriptions.

Starting from the fact that Islam is a whole and that it addresses both mundane and secular life as well as the spiritual and ethical aspects of the behaviour of Muslims, it is quite easy to notice that the five or six centuries of Muslim glory corresponded exactly with the period of expansion of Islam under the rightly-guided Caliphs, a period which was characterised by respect towards the principles of Islamic values such as social justice, unity, fraternity, solidarity, and the development of science and culture «thanks to the equilibrium between the spiritual and the temporal». [2] Throughout this period there was a constant concern for a return to the sources for

(1) Shaykh Mubarak al-Mili,History of Algeria, Part one (Algiers,1928).

(2) Malek Bennabi, *Islam in History and Society,* Perpustakaan Negara Malaysia, 1988.

implementing the teachings of the Qur'an and Sunnah in the life of society. The most important political and military leaders who were singled out, and/or who succeeded to office during this period were known for their vast culture and perfect knowledge of Islam, whose teachings they tried to apply faithfully, sincerely and devotedly for the well-being of the whole community. Self-denial and the example given by certain founders of dynasties and certain emirs in all regions contributed to mobilising people around noble objectives, to reinforcing social cohesion and mobility, and to encouraging the growth of knowledge, science and the arts. Similarly, they were able to put into the field an army, admittedly technically well organised, but also well led by men, armed with faith and a sense of self-denial. They were able to mobilise the financial resources necessary for the state to function and to provide a strong army, by making sure that the financial burden was tolerable and distributed fairly. The army and the availability of capital resources, together with justice, social cohesion and economic and social welfare were in fact the vital pillars of the state during its time of ascendancy. Within this context, Raihan Sharif insisted that «changes in political, social, ethical and spiritual life of the people (were) brought about by the radically different kind of leadership with the peaceful advent of Islamic Revolution. This set a new stage of all sided development, including democracy, equality and economic progress» [1].

In contrast, the decadence of the Ummah between the 13th and 20th centuries coincided with the disintegration of the Ummah's unity, neglect of Islamic teachings in the administration of the various states, undue stress on materialism and secularism, the concentration of wealth in the hands of the few, the spread of luxury and the squandering of resources by the court and the upper echelons of society, the weakening of the army, an increase in the burden of taxes and unfair distribution of wealth. «It was then the phase of decadence: man, soil and time were no longer the factors of civilisation, but inert objects without creative intercourse with one another» as said Malek Bennabi (ibidem). This decay was

(1) Raihan Sharif, *Thoughts on just Society and enduring Ideology*, The University Press Limited, Dhaka 1992.

accompanied by a lower level economic and social welfare and a lower level of culture, including Islamic sciences, among the political leaders when they assumed power in the name of Islam. Appealing to Islam simply as a political cover-up reduced the legitimacy of the emirs and sovereigns of the various countries of the Muslim Ummah. The wish to succeed to a throne or to maintain oneself in power, the desire for riches, and the thirst for power based on secular objectives led the rulers of these Muslim countries to abandon objectives such as social justice and the general good of the people who were in their charge. Deviations from the true path, such as the abandonment of social and ethical principles and Islamic teaching in the administration of various institutions, led to increased social inequality, injustice, and the growth of nepotism, and fostered rivalry between clans, divisions of all sorts and foreign dependency. All this contributed to weaken the political regimes and social cohesion in the various countries of the Ummah between the 13th and 20th centuries.

From the crusades to the colonial conquests, the European countries have succeeded in overturning the balance of forces in their favour, thanks to their economic expansion and military power.

1.3- Economic Expansion of Western Europe:

The development of commercial and financial activities of the countries of Western Europe, as early as the 16th century, established the superiority of certain countries.

The absolute superiority of certain states gave them a dominant role for some time. It is thus that Portugal succeeded in becoming a dominant, economic power in the 15th and 16th century before giving up its supremacy to Holland in the 17th century. Holland who gained huge profits from the commercial and financial relations between Europe and the Far East lost, in turn, its economic pre-eminence in favour of Great Britain in the 18th century.

The broadening of the economic space, the extension of outlets and growth of commercial exchanges brought, in its turn, industrial development.

The spread of colonies in America, Asia and Africa between the 15th and 19th centuries, as well as the advent of technical

inventions and their application in industry caused likewise a commercial and industrial expansion of the European powers.

The industrialisation of Europe and of the United states in the 18th and 19th centuries, based on research and the maximisation of profit, allowed the attainment of a high level of economic development. This was made possible thanks to innovations and technical progress, but also to a high degree of exploitation of workers, men, women, children in colonies, in Europe and in the United states for the benefit of the bourgeoisie.

The exploitation and the looting of colonies by colonial power led to transfer wealth from colonised countries to Europe and contributed to its economic development to the detriment of poor countries.

In the 19th century, one often found in « Philadelphia [...] entire families living in single rooms, without collection of garbage, without a toilet, ventilation and without water supply. In New York, one could see miserable people sleeping on the pavement. In the slums, there was no system of drainage of used waters which... flowed into the caves where lived the poorest of the poor », as wrote the American historian Howward Zinn[1], upon mentioning «the period of the end of the 19th century which was stamped by the social and economic dictatorship of the « swindler barons» JP Morgan, Rockefeller, Ford, etc., ». Moreover, the improvement of the condition of work and the adoption of work protective legislation in Europe, well before the USA, in the 19th and 20th centuries were quite late and were obtained at the cost of long and fierce struggle of the unions of workers. During this period, one notices a clear discrepancy between economic progress and social well-being.

It was only after the First World War that one witnessed a decline in the economic power of Great Britain and the advent of European hegemony with the ascendancy of the USA to the rank of first world power and the emergence of the USSR and the socialist countries of Eastern Europe.

(1) *Le Monde Diplomatique,* September 2002.

1.4- The Dominant Position of the USA and the Accession of the USSR to the Position of an Economic Power:

The period 1920-1980 was characterised by the economic domination of the USA and of multinational firms of American, Japanese and European origin as well as by the competition between the USA and USSR on the level of economic and social progress, in their race to armament and in the domain of the conquest of space.

The economic domination of the USA was particularly established after the second world war, by presenting itself as the main supplier of products and capitals at the world level.

Despite increase in work productivity and in the average income per capita, economic progress has not contributed in the improvement of social well-being in the same proportions, because technical progress was not carried out against the least social costs, as observed by François Perroux(1). Poverty and social exclusion remain the defects of the first world superpower.

On the other hand, the collapse of the USSR has led to the dysfunctioning of its economy and caused a social disaster, followed by the fall of political regimes in the countries of Eastern Europe after the fall of the Berlin wall in 1989.

Consequently, this led to the enhancement of the dominant position of the USA which became the only superpower, just as it led to the forceful return of neo-liberalism, the ideology of globalisation, an ideology which is not only opposed to Islamic values and in the absence of the Muslim Ummah, but which is also at the detriment of the divided Muslim countries which are themselves remote from Islamic teachings and suffer material and intellectual misery as well as economic, cultural and technological external dependence. The process of globalisation, led by the USA, was mainly beneficial to multinational firms and had disastrous consequences on the Arab World, the Muslim Ummah and the Third World.

(1) François Perroux, *L'économie du XXème siècle*, Presse Universitaire de France, Paris 1964.

II. Effects of the Absence of the Muslim Ummah from the International Economic Scene in Relation to Economic Development

1- The Advent of the Welfare State:

It is well known that, in the capitalist system, economic performance is measured independently of its human ends, contrary to Islamic teachings. The mechanist approach to economy paid man no honour in the evolution of the history of capitalism, far from it. The notion which considers that the general benefit results from individual benefit goes back to the classical economists from Adam Smith (1776) and remain predominant today in the neo-liberal approach in the West. This approach places the market and the search for profit at the rank of ends and above human ends. Islam, on the other hand, places man, who is honoured by Allah *(Al-Isra'a :70)*, and human dignity above any material ends.

The social and human aspects were absent from the preoccupations of capital holders whose main objective is making profit, as high as possible through investment or speculation. Unemployment constitutes a chronic defect of the system. True, but investment causes economic growth and creates employment. Nonetheless, underemployment constitutes the scourge of the system and could become worse, especially during the periods of recession and depression.

It was in the context of the great depression of 1929 and of its devastating effects that Franklin Roosevelt launched his New Deal policy at the beginning of the 1930's. At the same time, John Maynard Keynes advocated a policy of purchasing power, which attempted to boost the situation through investment and consumption, since, as he put it, «in the long term, we are all dead ». By questioning the theory of classical economists according to which the free play of market forces alone allows the guarantee of full employment and prosperity, Keynes suggested then to the British government a policy of full employment, based on the growth of public

expenditures (infrastructure, defence, education, health, well-being) in order to boost demand, to get off lightly with financing these public investments through budgetary deficits. The Keynesian approach undoubtedly gave an impetus to economic growth as well as to the creation of jobs in the USA and Western Europe whose economies have known an unprecedented development accompanied by an expansion of social well-being until the end of the 1960's, without however solving the internal contradictions of the capitalist system, and without reducing social inequalities or minimising poverty. By definition, the market cannot be interested in covering the fundamental needs of the poor, contrary to the values of the Islamic civilisation. Its object has always been the satisfaction of solvent demand expressed by a purchasing power.

The welfare state, brought about by the Keynesian approach, has incontestably known a development in the USA and Western Europe, especially after the second world war with varied applications according to countries. The intervention of the state in economy, which broke henceforth from the economic policy of laissez-faire, tended to guarantee a social protection for the citizens against illness, accidents of work, unemployment, etc., and further took charge of public services such as education, health, social accommodation, rail and air transport, electricity, gas,, etc., that were indispensable for people with modest incomes in modern life. The welfare state is applied in different ways in capitalist countries: the most advanced example is that of Sweden and Scandinavian countries, and the most timid example remains that of the United States.

Furthermore, after the second world war, the series of nationalisation of certain strategic industries (steel, metallurgy, mines, energy and automobile), as well as of banks in Western Europe contributed in enhancing the role of the state in economy through controlling the main levers. The intervention of the state extended also to controlling prices and salaries, in consideration of the pressure exercised by workers' unions. Similarly, the state intervened in the functioning of foreign trade by giving preference to

exportation everywhere (thanks to the techniques of financing foreign trade, related aid, budgetary subsidiaries, etc.) and by discouraging importation of certain products through different administrative and regulatory subterfuges in order to protect national products. Additionally, the State used fiscality as a tool in the service of social well-being so as to guarantee the necessary expenditures for the functioning of different public services. All these categories of state intervention in the economy aimed at ensuring economic growth, full employment and improvement of the social well-being in advanced capitalist countries, in opposition to the interest of Arab World, Muslim countries and the Third world many of whom were still under the yoke of colonialism.

In a period of thirty years, the welfare state contributed in Western Europe in the improvement of economic and social progress. At the same time, the growth of multinational firms between the 1950's and the 1960's led to their control of the world economy. But this strategy has its limitations in view of the persistence of the major problems that the capitalist system could not solve such as cyclic economic crisis, injustice, unemployment, social exclusion, inappropriate allocation of resources, damage to the environment, concentration of wealth in the hands of a minority, economic domination of Third World countries by advanced countries, impoverishment, the widening gulf between the rich and poor worldwide.

2 – Globalisation and the international environment on the eve of the 21st century: a new world order or general chaos?

2.1 - General considerations:

Since the Fall of the Berlin Wall, the recent collapse of the Communist system in Eastern Europe and the disintegration of the USSR have been presented as the victory of capitalism, defined as a universal system, valid for all times and for all countries. Islam became henceforth targeted by the West as «a total enemy».

Admittedly, after two centuries of existence and economic development, capitalism has managed to achieve considerable technical and scientific progress, to increase efficiency in organisation and production, and bring about economic growth and social well-being, the latter often gained after struggles and through trade union pressure. However, capitalism remains characterised by marked economic and social inequality, and unequal distribution of income, leading to the concentration of wealth in the hands of a minority, persistent poverty, unemployment and other social evils of every kind, (drugs, violence,). The 1970s and 1980s witnessed the decline of the social welfare policy suggested by the Keynesian model in the advanced countries.

By definition, the market cannot be interested in covering the fundamental needs of the poor, contrary to the values of the Islamic values and Arabic civilisation. Its object has always been the satisfaction of solvent demand expressed by a purchasing power.

In fact, the productivist approach that characteristic of capitalism excludes social justice, solidarity among the citizens of the same country, or among the people of different regions of the world or among the different generations. It also ignores the ethical and spiritual dimensions of man and its objective is not the improvement of economic, social and cultural situation of the people without exclusion, but rather the achievement of new gains of productivity which generate higher profit and which, when invested, look for additional gains of productivity that generate in their turn profits, and so on and so forth. The replacement of man by machines creates unemployment, impoverishment, increase of inequalities, fragility, etc.

In this context, multinational firms expanded their economic activities throughout the world, increasing their profit and their power. These giant firms, looking for gain through new markets and/or merging with other companies, become too powerful. Neo-liberalism, adopted as a new ideology by western countries, contributed to improve the position of multinational firms and to weaken the Third World economies.

The strong return of the upholders of neo-liberalism and advocates of globalisation, since the beginning of the 1980's, under the leadership of the USA, Great Britain, the World Bank and the International Monetary Fund (IMF), has contributed in aggravating further unemployment, social exclusion and inequalities in the World.

2.2 - The globalisation of the economy:

The globalisation, with its political, economic, financial and military aspects, aims at imposing the hegemony of United States on the world economy.

But, the present world environment is dominated principally by three important factors: the growth of multinational firms, 'triadisation', and the appearance of new economic and strategic groupings/regions.

The growth of multinational firms:

The globalisation of the economy is the result of a long process of worldwide integration by giant firms, a process whose beginnings go back to the end of the 19th century. (1) The facts show that for several decades now international companies have controlled a vital part of economic activity and investment across the world. This process of globalising the economy can be explained chiefly by the internationalisation of markets, investment and production, management and finance through a strategy conceived by multinational firms for their own interests. But, we should remember that states and multinational firms in the capitalist world economy are inextricably interrelated.

- 'Triadisation':

The collapse of the USSR and Eastern Europe put an end to the polarisation of the world into two blocks. Since 1990 the world has seemed to be 'uni-polarised', because the powers, which make up the G7 have developed close links of all kinds with each other to the detriment of the interests of the countries outside the West.

(1) For more details, cf. A. Brahimi, *La croissance des firmes multinationals,* Etude réalisée pour les Nations Unies, Le Caire 1974.

In fact, the world is today characterised by a tendency to form regional economic groups, and the co-existence of three dominant economic "poles": the United States, Japan and Western Europe. This 'triadisation' can be seen in the following phenomena:

The United States, together with their extension into Mexico and Canada in the North American Free Trade Agreement, (ALENA), ratified in 1993, now represent a market of 360 million consumers. Latin America's traditional dependence on the American economy make ALENA's economic region and market the most important in the world. The United States now plays a dominant role in the world, both politically and militarily. Their economic hegemony, however, is threatened by intermittent and continual recessions and by Japan's economic and technological breakthrough, which disturbs from time to time to both the US and Western Europe because of its dynamism.

Japan, relying on the natural extension of its economic sphere into the Asian markets, can look forward to the growth of its dominant economic role in the world over the next two decades.

Western Europe, extended into the Eastern Europe, containing 450 million people to form in 2003 the European Community, (EC), considered as the 'shared house'.

This 'triadisation' is being worked out on the ground in the form of the inter-penetration of the interests of the giant American, Japanese and European firms.

The aim of these triad alliances is the worldwide control of a market or a sector. However this cannot conceal the struggle for supremacy, which the three poles are waging. Their industrial, commercial and financial interests do not always coincide. This is the reason for the aggressive approach of each of them to capture or consolidate external markets in the non-Western world (including the Arab World), in order to strengthen its position in the world. The USA means by globalisation, the Americanisation of the World Economy and wants therefore to strengthen their hegemony.

But, the appearance of new economic and strategic regions is reviving the competition between the three poles.

- Economic regroupings and strategic regions:

Even if these three poles give the appearance of forming a one-pole world, the importance of unemployment, the closure of factories resulting in the under-utilisation of important productive capacity, growing indebtedness, (the entire world debt, taking together states, companies and households, reached $30,000 billion in 1992), the volatility of currencies and international financial disarray, mean that the economic interests of these groups are not the same, or are even in conflict with each other. The same applies to their constituent countries. Four examples will suffice to illustrate this:

* The trade war of 1995, waged against Japan by the USA, and to a lesser extent by Europe, using administrative measures and the threat of economic sanctions.

* The dispute between France and America within GATT and then WTO over the 'cultural exception', (October-December 1993), or the US exports of subsidised agricultural products to Europe which have been sanctioned by WTO in 2002, for example.

* Within Europe itself, the reaction of France, which tried to mobilise the help of Italy, Spain and Portugal to block the emergence of Germany as an economic force on the world stage, after the reunification of East and West Germany, following the fall of the Berlin Wall.

* Finally, the race for other external markets in the East.

In fact, one superpower and two economic powers - Japan and Germany - are emerging from the Group of Seven, (G7). Japan and Germany are handicapped by the fact that they are not yet members of the UN Security Council, and by the ban on their being nuclear powers, imposed on them after the Second World War.

It must be admitted that the economic interests of the richest seven countries in the world, grouped around three "poles" and dominated by three countries, (the USA, Japan and Germany), do not coincide, and there is a risk that their differences will increase over the years, because of the economic difficulties experienced in the West, and the potentialities of other countries or groups of countries of the non-Western world.

In this connection, we should note the existence of two Asian countries whose economic potential is full of promise and could give them a certain independence on the world stage: China and India.

On the other hand, there are various regional groupings, which are in the process of being formed and could assert themselves, if certain conditions are fulfilled. The most important is the Association of South East Asian Nations, (ASEAN). The Association of South East Asian Nations, (ASEAN), consisting of six countries: Brunei, Indonesia, Malaysia, the Philippines, Singapore and Thailand. Vietnam is to join in July 1995. The ASEAN is an important and dynamic regional grouping, and offers a strategic base for security in Asia. Japan is developing traditional economic links with the countries of the ASEAN, while the United States are trying to thwart the consolidation of this Asian regional group to prevent its falling under Japan's influence. The USA is trying to oppose the ASEAN with another regional body, the Asia-Pacific Economic Co-operation, (APEC), set up in 1989 with 15 members, among which are six members of the ASEAN, the USA and other non-Asian powers.

While regional groupings are taking place in Asia, in Europe and in America, the Arab World is far from building up a regional grouping. It must be admitted that today the Arab World is divided and weakened by marginal internal conflicts, which are often fostered by outside forces. The second Gulf War revealed the significance of the wide gap, which exists between the governments of the Arab countries and their people, and showed the fragility of the present abnormal situation, which has existed since 1990. In spite of the divisions between the Arab states, the Arab World forms a coherent regional group, capable of developing over the long term into a solid and durable economic region, running from the Atlantic Ocean to the Persian Gulf. With a population of 246 million and a GDP of 603.5 billion dollars in 2,000, [1] the Arab World covers 14 million km2, and has at its disposal enormous strategic mineral resources including oil and gas, (representing more than 56% and 25% respectively of total world resources), huge agricultural potential as well as important financial resources.

(1) UNDP, Human Develoment Report 2002.

In 1995 one can see an increased awareness of the need to build up an Arab economic group, since the creation of an Arab free trade zone is part of the programme of the Arab League. The human, material and financial potential of the Arab World is enormous. Furthermore, the Arab World is a region of strategic importance for the security of South West Asia, Africa and the Mediterranean.

Admittedly, economic integration is a complex enterprise, difficult to bring about at the same time in the member countries of the Arab League. However, this in no way diminishes the strategic importance of the Arab World or the interest shown in it by the great world powers.

In any case, intermediate stages can be achieved by creating homogeneous sub-groups, such as the Council of Gulf Co-operation, and the Arab Maghreb Union.

The strategic importance of the Arab World, as well as its actual and potential economic capacity, explain the intense level of interference by the West in this region of the world. The rivalry which has existed since the 1930's between the principal world powers for the control of strategic resources, especially oil, and for control of the region's markets, revived after the Gulf War of 1991, and by the preparation of a new war against Iraq in 2002-2003, and will persist during the 21st century.

In order to undo the Arab World's moves towards economic integration, the Western powers are doing their utmost to think up various formulas, which often turn out to be self-contradictory, for economic co-operation with the Arab countries, in order to exercise greater control over their economies. Among the most recent, one should notice the Israeli proposal, supported by the USA, for economic co-operation in the Near East and North Africa, (1994), of which Israel would be the chief beneficiary, and the setting up of a 'Mediterranean Group', an old idea emanating from Western Europe, which dates back to the 1950's, and which was brought up again to meet the circumstances of 1995.

Finally, globalisation conduced to strengthen the internationalisation of markets, production and finance and so the economic analysis level became henceforth worldwide and not national anymore.

III - The Main Consequences of Globalisation on the Third World

The adoption of neo-liberalism as a « universal » system and the deification of the market, «regulator » of the economy, by westerners have had disastrous consequences worldwide in the last thirty years. Let us cite some examples to illustrate our point :

1- Social Fracture:

Covering the fundamental needs of the populations has never been taken into account by the market in most countries of the globe: in the rich countries and, a fortiori, in the poor countries. The only interest of the market is solvent demand, which has a purchasing power, as indicated above. People who do not have money or the means to satisfy their needs are left out. Their standard of living has deteriorated and their social situation worsened further, during this period, especially in Third World countries. 2.4 billions of people live without access to basic sanitation, 968 million people without access to improved water sources in 1998 and 2.2 million people dying annually from indoor pollution in 1996[1].

The market has been sanctified and riches have become ends in themselves. However, «the market tends to reduce the value of beings and things to their monetary value, advances the idea that wealth is the ultimate measure of individuals' and society's success, raises the material to supremacy over the spiritual...[diverting] energies and minds from more fundamental needs... We see the fruits of this: the moral collapse of many societies, widespread corruption, recourse to drugs, indifference towards others or to the environment, young people feeling confused and helpless, » [2]

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(1) UNDP, Human Develoment Report 2001.

(2) "*La Fondation pour le progrès de l'homme*" (Le Monde diplomatique, avril 1994.) .

2- The New Masters of the World:

The market does not ensure its regulatory role, as it is claimed. The new masters of the world are the giant multinational firms that control the majority of world investment and international commercial and financial transactions. They are more powerful than states. Their behaviour is reflected at a world level by a very strong concentration of wealth in the hands of a minority, the disruption of the market, the dysfunctioning of the economy of countries and an increase of inequalities.

The 'triadisation', evoked above, strengthened the inter-penetration of the interests of the giant American, Japanese and European firms. For example, the agreement signed in 1992 between IBM, Toshiba and Siemens is typical of strategic changes taking place in sectors of the world economy from a triad point of view. Moreover, «of all the 4,200 strategic alliances made in the 1980's between companies across the whole world, (taking all sectors together), 92% were between companies from the triad countries (The USA, Japan and Western Europe)» [1].

To take just another example, there is the growing importance of world finance, seen in the daily transfers of hundreds of millions of dollars, carried out instantaneously between the chief financial centres of the world. Currency transactions in the financial centres of London, New York and Tokyo have increased from $70 billion in 1968 to $263 billion in 1992, and to $1800 billion in 1998 representing 80% of world transactions. Moreover, «the sum of the transactions on the financial markets is about fifty times (in 1995 and sixty times in 1998)[2] the value of international trade», according to an editorial in Le Monde Diplomatique, (octobre, 1995).

This kind of speculation through currency transactions led to a dangerous economic situation worldwide. In 1995, «l'encours des produits dits «dérivés» atteignait la somme de 327 600 milliards

(1) Ricardo Petrella, "Un pouvoir finnancier hors contrôle", in *Le Monde Diplomatique* novembre 1992.
(2) Cf. René Passet, "L'illusion néolibéral", *Ed. Fayard*, Paris, 2000, page 84.

de dollars, 50 fois le P.I.B. (des Etats-Unis)», comme le signale René Passet (Paris, 2000). Ainsi, «l'opposition entre la sphère de l'économie et celle de la finance (donne naissance à) une instabilité fondamentale» et dangereuse comme l'indique Jean Peyrelevade (Le Monde, 17 avril 1987).

At the eve of the 21st century, the multiplication of speculative operations and the widening gap between economic and financial spheres contributed to social inequalities and economic disparities worldwide.

3 - The Unequal Distribution of Wealth in the World:

An examination of the economic development of the world over the past thirty years, reveals certain undeniable facts, in particular the concentration of the world's wealth in a limited number of Western countries. In 2000, 14% of the world's population owned 82.5% of the world's wealth, while 61% of the planet's population had only 5% of its income.[1] The gap between the rich Western countries, members of the OECD, and sub-Saharan Africa, for example, rose from 48 to 1 in 1965 to 96 to 1 in 1990. In fact, the GDP per head of population of the rich countries rose by $17,592 in 24 years, i.e. by $733 per year, while the GDP per head of population rose in sub-Saharan Africa by only $206 between 1965 and 1990, i.e., an annual growth rate of $8.5. In 1993, the 5% richest people had income 114 greater than the 5% poorest people of the planet.

It should also be noted that between 1965 and 1990, the rich countries of the West became much richer while their relative population fell, and the poor countries, where famine and death are daily companions, and of which the greater number are Muslim countries, became poorer. More than 1.2 billion people in the non-Western world live in absolute poverty and need, and 2.8 billion people living on less than $2 a day in 1998 having no way of

(1) Cf. UNDP, Human Development Report 2002.

improving their desperate situation. 480 million of the poorest people in the world live in Africa, i.e. nearly 10% of the 2000 world population, and enjoy less than 1%, (0.85%) of the world's wealth, while the 14% of the world's richest people monopolise 82.5% of the world's wealth. (1)

On the other hand, the magazine Forbes (September 2001) indicated that the fortune of Bill Gates is estimated at more than 51 billion dollars, that is more than the GDP of Bangladesh, which is estimated at 47 billion dollars for a population of over 137 million inhabitants. The fortune of the 400 richest people in the world is 946 billion dollars, i.e. more than double the GDP of India whose population is more than one billion inhabitant, and represent almost the same GDP of all Arab countries and those of sub-Saharan Africa put together, the total population of which reaches 852 million inhabitants.

The fact that there is a high concentration of poor people in the Third and Muslim world should moreover not conceal the fact that there are in advanced countries tens of millions of people who are destitute.

The following table illustrate well the repartition of wealth in the USA in 1989:

Household	Number (in millions)	Property (in billions of $)	Property (in %)
1% superior	0.834	5 700	37%
9% average	4.6	4 900	32%
90% inferior	75.6	4 800	31%
Total	84	15 400	100%

Source : Federal Reserve Tax Services cited by Marie-France Toinet, Le Monde Diplomatique, Juin 1992.

(1) UNDP, Human Development Report 2002.

This table shows that 90% of households possesses properties that are inferior to that possessed 1% of rich households.

Generally speaking, the repartition of revenues is very unequal in the most advanced countries. In some countries such as the United Kingdom, the USA and Australia, the 20% most rich households of the population have a revenue which is 7 to 10 time higher than the 20% most poor households, as shown in the following table:

Japan	4.3
Canada	7.1
Switzerland	8.8
Great Britain	6.8
United States	8.9
Australia	9.6

Source: UNDP, Human Development Report, 2002.

The Western countries' control of the world's reserves of raw materials and basic products, and the advances made in operating systems of organisation, have enabled the countries of the North to improve their economic performance and to ensure their well-being, by having access to all the strategic and natural resources that they need, and which their industries put to the service of the rich, and from which they extract surpluses which they use to further accumulate capital. The capitalist system is one, which serves the rich, and is characterised by a very unequal distribution of wealth. In one word, neo-liberalism produces wealth, but generates inequalities, disparities and poverty.

4 - The unequal and unbalanced foreign exchange:

The dynamism of the technical progress seen in the developed countries and its spread contributing to economic development, the use of technologies developed in many sectors, and especially in information technology (computer revolution), robotics, aeronautics, etc., help firms to become more competitive, but also means a reduced level of employment and increases the problems of over-production

in the advanced countries. These then erect protectionist barriers, directed chiefly against Third World and Muslim and Arab countries, at the same time as they try to harm their development policies by various other means such as withholding technology, worsening the terms of trade with the South and so reducing their purchasing power, by forcing them to increase the volume of their exports of raw materials to advanced countries, while their receipts of foreign currency fall in real terms. The member countries of the OECD control 83% of international trade nowadays, and this reinforces their domination of world markets.

In fact, the protectionist policies of the countries of the North have hit, and continue to hit, the countries of the South.

Protectionist measures such as these operated by the industrial countries have caused an annual loss of $700 billion to the Third World, (i.e. 150% of their total exports), of which £100 billion were agricultural exports and $50 billion in textiles. [1]

The fall in the price of oil alone caused the OPEC countries a loss in earnings of more than $320 milliard between 1986 and 1992 as calculated by Abdelhamid Brahimi (Paris, 1993). In 1995 the price of oil was about $4 a barrel in real terms, i.e. 60% less than the price recorded in 1974 when it was $11.2 a barrel. It is quite clear that the policy of imposing quotas on imports runs counter to GATT regulations. Between December 1974 and December 1993 this conflict was the subject of a separate deal contrary to the GATT rules.

Moreover, the final act of GATT, which in 1955 became the OMC following the agreements entered into in Geneva, was more favourable to the Western countries. According to a report by the World Bank and the OECD, Europe and the USA are going to see their receipts from exports rise by a figure of $90 to $165 milliard a year to the detriment of the countries of the Third World and Arab countries. [2]

(1) Cf. Abdelhamid Brahimi, «Justice sociale et développement en économie islamique» *Ed. La Pensée Universalle*, (Paris, 1993).
(2) Study case quoted by *Al-Hayat* (12 June 1995).

The progressive raising of certain trade restrictions and/or the maintenance of certain protectionist measures result, whatever the case, in considerable financial losses for the Third World and Arab countries, to which must be added those caused by the worsening terms of trade.

The substantial losses suffered by Third World and Arab countries are not due to their poor economic performance or lack of competitiveness, but to the balance of forces, which work in favour of the rich countries.

Turning to the fall in the purchasing power of exports from the countries of the South, the prices of the raw materials, tropical products and primary products that they export, are subject to violent changes, but mainly downward. In the 1980's, many products exported by the Third World and Arab countries reached their lowest level since the Second World War. In 1989, the prices of these goods were about 33% lower than in 1980 as stated by le World Bank (World Development Report, 1990).

The real purchasing power of exports has been reduced by 15% in sub-Saharan Africa and by 13% in Latin America in the 1980's, compared with their value 20 years previously. According to the UNDP (World Report,1991), the losses suffered by the countries of Africa as the result of the worsening terms of trade in these years, represented 10% of their GDP. When one considers that the losses encountered by the Third World are about 8% of their GDP, these losses amount to a total of $250 billion a year over the years 1990-1995.

At a time when the constraint of external debt slow down expenditures of development and social well-being in Third World, and Muslim and Arab countries, these countries are speaking to the IMF whose measures not only do not solve their structural problems due to the burden of foreign debt but aggravate even further their already precarious economic and social situation.

5 - Growing indebtedness:

The worsening of credit terms on the international financial market, together with other factors connected to the international economic environment permanently upset the external financial balances of the countries of the Third World and increased their debts.

It should be remembered that this external debt only grew rapidly during the course of the 1980's, rising from 610 billion $EU in 1980 to 1,300 billion $EU in 1989, and exceeding 2,000 billion $EU in 1994. Thus the external debt of the Third World more than tripled in 14 years with an annual average growth rate of 23%, much greater than the growth rates of their GDP's or volume of exports. The 1980's saw the countries of the South enter into a period of cumulative indebtedness, which weakened them and drove them further into poverty.

This growth of indebtedness was partly due to the euphoric attitude of the banks in recycling petro-dollars following the rises in oil prices, which occurred in 1973 and then in 1980, and to the rapid rise in interest rates. In fact the six-month LIBOR (London Interbank Offered Rate) rose from 6% in 1977 to 12.5% in 1979 and 14% in 1980, reaching an average annual rate of 16.72% in 1981[1].

Thus the increased cost of credit led in a very short time to an increased burden of external debt, particularly in the case of the poorer countries. The debts of sub-Saharan Africa rose from 5.7 billion $EU in 1970 to more than 143 billion $EU in 1989, increasing 25 fold in 20 years. As for Latin America, its debts reached 434 billion $EU in 1989, whereas they had been only 27.9 billion $EU in 1970 - in other words, an increase of 15½ times in 20 years.

In 1995 external debts had reached such an excessive level that the revenue from exports was in certain cases no longer sufficient to service the debts. In 1988, for example, external debts represented 139% of Tanzania's GDP, 185% of Somalia's, 101% of Nigeria's, 192% of Madagascar's and 189% of the Yemen's, according the World Bank (World Development Report, 1990).

(1) Cf. J.Baneth, IRTI, Islamic Development Bank, Jeddah, 1992.

6 - Expansion of poverty:

The re-scheduling of this debt by the IMF was accompanied by conditions, which the debtor countries were forced to implement under strict surveillance. Under the euphemism, "a programme of structural adjustment", the measures advocated by the IMF, neo-liberal in inspiration, had monetary and budget aspects, involved the liberalisation of the economy, and set aside the development imperatives and human welfare of the countries concerned.

The growth of external debt and the export crisis led to further impoverishment of the population.

Forced to its knees in this way, the Third World governments were obliged to accept the IMF's programme of structural adjustment, based on privatisation of public enterprises. The implementation of such a programme since the early 1980's has plunged these countries into economic and social disaster. Some examples to illustrate this:

A number of countries of Africa have seen their economic and social situation deteriorate with negative rates of economic growth (1980-1990): an exasperation of the problem of famine, a deterioration of sanitary conditions and a considerable backwardness in the domain of education. Between, 1965 and 1985, the number of poor people increased in Africa by 50 millions. In Tanzania, real salaries have lowered by 65% in the period between 1969 and 1983; the real consumption of households has dropped by 43% between 1973 and 1983. In Nigeria, a country that exports petrol, the standard of living in 1985 was inferior than that recorded in 1952. In Ghana, the standard of living has gone down between 1965 and 1985 whereby 60% of the population has an average annual income of $370 per inhabitant, which is considered the line of poverty(1).

In Algeria, the average annual income has gone down from $2500 in 1990 to $1650 in 2001. The number of poor people living below the line of poverty has gone from from 1 million in 1985 to 15 millions in 2002, that is 47% of the total population, according to

(1) The World Bank: World Development Report (1990).

our calculation which were made from the official figures published by the Algerian authorities.

The debts of sub-Saharan Africa rose from 5.7 billion $EU in 1970 to more than 143 billion $EU in 1989, increasing 25 fold in 20 years. As for Latin America, its debts reached 434 billion $EU in 1989, whereas they had been only 27.9 billion $EU in 1970 - in other words, an increase of 15½ times in 20 years. On the other hand, the average Argentine is wondering why the country's debt has been estimated to be $142 billion in 2001, whereas between 1982 (when the external debt was $27 billion) and 2001 Argentina repaid more than $120 billion[1].

This reasoning is valid for all indebted countries under IMF control.

In 1995 external debts had reached such an excessive level that the revenue from exports was in certain cases no longer sufficient to service the debts. In 1988, for example, external debts represented 139% of Tanzania's GDP, 185% of Somalia's, 101% of Nigeria's, 192% of Madagascar's and 189% of the Yemen's, according the World Bank (World Development Report, 1990).

Moreover, the implementation of IMF's programme led to growing unemployment and increased poverty. In Argentina, «19 millions, i.e. 53.8% of the total population are living under the poverty line.» [2]

In Brazil and Uruguay, poverty affected 44% of the total population. During the last ten years, the unemployment has increased by 100% in Argentina, Brazil, Uruguay and Mexico[3].

In Mexico, 20000 small and medium scale companies disappeared. In the 1990's, after the devaluation of peso, salaries represent only 50% of their level in 1980. More than 50% of the population is considered as extremely poor[4].

(1) Executive Intelligence Review, July 26, 2002 Vol.29 No28 Washington DC, USA.
(2) *Le Monde*, 22 August, 2002.
(3) *Le Monde* 13 August, 2002.
(4) Cf. The autonomous University of Mexico, cited by René Passet (Paris, 2000).

All in all, it has been proved out that applying the IMF's measures to the countries has failed to bring about structural change in their economies, or any improvement in their economic and social welfare. On the contrary, these measures have resulted in every case in an increased burden of debt, increased poverty, and reduced consumption. In these circumstances, the political, economic and social situation has deteriorated lamentably.

The responsibility of the IMF regarding the pauperisation of the countries where it implemented its programmes is huge. In this context, Joseph Stiglitz, Nobel Prize in 2001, is right when he said «Quand neuf patients sur dix soignés par un même médecin meurent, il est clair que le médecin ne sait pas ce qu'il fait» (Paris, 2002).

In conclusion, this summary survey shows that the capitalist approach and more particularly the neo-liberal one is inappropriate to promote economic development and human welfare in emerging or under-developed countries. If the globalisation policy, based on neo-liberal system, is not fundamentally reformed in the general interest of the human beings, it will lead to the destruction of dignity of man and to chaotic situation throughout the World.

In this regard, the Islamic and Arab Civilisation approach offers much more to ensure under-developed countries better solutions to improve human welfare not only in the Muslim Ummah, but also for the entire humanity. But before addressing this crucial question, it is appropriate to return to the fundamental principles of the economic system that takes its inspiration from Islam. These principles are necessary for the elaboration of a strategy that aims at promoting economic and social development and human well-being, as well as regional integration for the benefit of not only the Arab World, but also Muslim and countries and humanity as a whole. This requires necessarily time and intermediary stages.

IV. Fundamentals of an Islamic Economic System

As this question may look too weighty to be considered here, it is important limit ourselves to an outline the sake of convenience, clarity, and precision. The synthesis of these fundamentals put forward here is based upon three groups of principles:

1- the fundamental principles of an Islamic system of economics;

2- the place of man and woman as the driving force and the end (finalité) of development;

3- the characteristic principles and measures of the Islamic approach related to economic development and human welfare.

As far as the fundamental principles of an Islamic system of economics is concerned, we have mentioned them here purely as a matter of record. The question of these invariable principles from Qur'an and Sunnah such as Tawhid, Universality and Comprehensiveness, Unity, Brotherhood, Balance, Responsibility, etc., which characterise an Islamic economic system and which differentiate it from other economic systems has been dealt with in one of our publications. [1]

1-Mankind: the driving force and the end (finalité) of comprehensive development:

The economic and social development of any given country should be carried out (par l'homme et pour l'homme) by people, and on behalf of people. This means that spiritual and humane values should never be sacrificed for purely material considerations. People should never be regarded simply as a factor in production, praised as a 'work force' in the service of capital, to be exploited in the process of accumulating material wealth. The search for wealth and prosperity should not be subject to purely materialist and selfish concerns, but should be used in the service of noble tasks, with a purpose beyond this life, without, however, forgetting one's «share in this world», in accordance with Qur'anic teaching, *(Qasas:77)*.

(1) Cf. Abdelhamid Brahimi, "Justice sociale et développement en économie islamique" *Ed. La Pensée Universelle*, (Paris, 1993).

Islam teaches hope and dignity so that life in this world may be suitably filled in preparation for the world to come, *(Al-kahf:107-108)*. Tomorrow people will have to give an account of their deeds in this world, as the Qur'an reminds us in many places.

In rejecting the concentration of wealth in the hands of a few and the exploitation of one man by another, an Islamic system aims at establishing a free, just and balanced society, where the production and distribution of wealth must be directed towards improving the human condition in every respect.

This implies:

* a struggle against poverty, ignorance and sickness;
* a fair distribution of wealth and income;
* the careful allocation of financial resources to different sectors of the economy, according to a schedule of pre-established priorities;
* the motivation of the work force, made possible through an atmosphere of fraternity, co-operation and mutual support in the work-place, in conformity with Islamic teachings. This encourages a spirit of initiative, devotion and discipline, a previously unknown source of increased production and work;
* the generation of an increased economic surplus in every period;
* using surplus wealth for investment;
* the creation of increased opportunities for employment;
* equal opportunities for both rural and urban areas;
* stimulating people's abilities;
* assimilating, mastering and adapting new technologies;
* innovation;
* economic and social progress.

This by no means exhaustive list of the factors which together lead to an improvement in economic and social welfare shows that in an Islamic society people should be the central concern of any development policy.

On the other hand, it should be remembered that work is the only source of wealth. Credit is due to Ibn Khaldun, who, rigorously and scientifically, analysed the concepts of work, value and the division of labour five centuries before Adam Smith David Ricardo and Karl Marx.

In order to escape from under-development, the human factor must be re-valued. Mankind, which Allah has honoured, *(An-Nahl:70)*, must regain the place it deserves. As the agent of Allah upon earth, mankind is charged with working and exploiting the innumerable resources placed at its disposal in its own interest, in the interest of others, and of society as a whole.

As the driving force of development, people must be free, and set free with the dignity of equals, from exploitation, injustice and material and intellectual deprivation, because development means in the first place promoting people and their active participation and responsible co-operation in the process of raising the national economy, whose fruits should benefit the whole community. This is why development involves a continuous and permanent effort, not only in order to improve the lot of the present generation, but also to ensure the right conditions for passing on the greatest possible benefits to future generations, by effectively strengthening a feeling of solidarity between the different generations.

Education must occupy a particularly important place in this type of development strategy. It is not only a question of improving the educational system and planning its extension so as to open it up at all levels, and ensuring a match between training and employment opportunities. Much more important is a more fundamental type of education, based on Islamic values, which keeps contact with everyday life in all its aspects, particularly civic duties and Jihad An-Nafs, (the struggle for self - control) , and which includes how an individual should conduct himself in society, (control of one's instincts in the face of temptations of many sorts), perseverance, modesty, receptivity, co-operation, mutual aid, etc.

Seen in this light, comprehensive development includes a whole gamut of demands, which will progressively modify individual and collective behaviour, and eventually transform the present economic, social and cultural situation in the countries of the Muslim Ummah. The well-being of every person in the community must be improved, but particular attention must be given to under-privileged sections of the population. Islam does not regard society as a collection of tribes or individuals with contradictory and conflicting interests, tied to the market and the tension which it generates, but as a community where

the rule of work, effort, harmony, fraternity, solidarity and co-operation should prevail. Organising an economy on this basis should help to ensure that the basic needs of the population are met as they should be with no unreasonable delay. This is on condition, of course, that the elite and leaders at different levels of the economy place themselves at the service of the community and set an example in their behaviour and in the management of public affairs, displaying devotion, integrity, ability and steadfastness.

If human and spiritual considerations are respected in the formulation and implementation of future economic policies in the Muslim countries, then it is certain that the conditions for a comprehensive development will be in place, as it has been described above.

The restoration of human dignity and raising the stature of the human factor should be regarded as an absolute priority in the formulation of any strategy of development and Human Welfare in the future based on development of human resources.

2- Development of human resources:

Any strategy of economic development within an Islamic system must be based upon social justice and must aim at the full employment of the available work force.

Raising productivity at work, improving economic efficiency, mastering technology and applying scientific methods of organisation, all of which are pre-requisites for a continuous and sustained level of economic growth and growing employment, are themselves conditioned by an improved educational system, by raising the scientific and technical level of society and by improving the way the health system functions. A healthy and strong nation must rest upon these two pillars: education and good health.

One can notice that military expenditure is very high in Muslim countries and represented for example in 1986, 279% of education and health expenditure in Pakistan, 333% in Iran, 445% in Syria and 83% in Indonesia[1] and in 2000, 99% in Jordan 105% in Yemen, 150% in

(1) UNDP, *Human Development Report*, 1991.

Saudi Arabia, 164% in Kuwait[1]. A such tendency should be reversed to develop education and health sectors to the benefit of the Ummah.

2.1- Developing and improving the education system:

It should be remembered that Islam encourages knowledge and science. In fact, the very first verses of the Qur'an revealed to the Prophet - Peace be upon him - in the cave of Hira are in praise of the pen as an instrument of knowledge, culture and science (Al-alaq':1-5).

It is clear that it is worth making a great effort in the Muslim countries to conform with the teachings of the Qur'an and Sunnah, both quantitatively and qualitatively.

It is vital that attention should be given to the need to achieve greater coherence in the education system and better relations between its different levels, not merely to improve the quality and level of knowledge, but also and more importantly, so that it can respond to present and future economic, social and cultural changes[2].

Scientific and technological research must stop transferring and copying knowledge and techniques from elsewhere, and free itself from an imposed culture - characteristics of the present situation of cultural dependence of the Arab countries.

Since scientific and technological research constitutes a powerful instrument for changing society, the Arab countries must make one of their objectives developing the ability to make their own scientific and technological decisions; science and technology must be included in the pattern of the development process. Thus it will be possible to untie the strands of technological dependence upon western countries woven throughout the previous period, and to dethrone industrial plants from the pedestals on which they have been put, in order to turn them into breeding grounds where the Arab World can develop its own technologies. This necessitates the existence of a productive infrastructure and the application of

(1) UNDP *Human Development Report*, 2002.
(2) Khurshid Ahmad, *Studies in Islamic Economics*, Leicester, The IslamicFoundation, 1980.

an intensive programme of co-operation between the countries of the Arab World in this sphere.

Improved in this way at all levels, the education system can create a force for social change, which will help to raise the standard of living of the population, and to reduce unfair inequalities in wealth and incomes, through a progressive increase in employment.

2.2- Improving the health system:

The Arab countries have managed to achieve very different rates of progress in the sphere of health. Generally speaking, the health sector has deteriorated in most of these countries, especially those which implemented IMF measures.

A better health policy, based upon developing health education, prevention, the provision of basic health care, improved organisation and management of the health system and rationalisation of expenditure, will help to overcome the setback seen in this sphere within a reasonable period of time.

Implementing a dynamic health policy is necessary if their health needs are to be met, by providing the Arab countries concerned with a health service capable of protecting and improving the health of the population, especially in the rural areas.

In order to be effective, a health policy must pay attention to the following points: reshaping the health infrastructure, (providing first aid posts); improving the training of medical and para-medical staff; ensuring the appropriate deployment of these staff across the whole country, by reducing their concentration in the large cities; implementing a policy of making effective medicines available, and rationalising the organisation and management of the health sector. UNDP Report (Oxford, 1991) shows that running costs of the health sector can be easily reduced by 25% and medicine costs can be reduced by 50%.

All in all, improving the operation of the health sector and the proper development of the education system will together raise the level of overall development and improve social welfare.

The development of human resources plays a decisive role in the implementation of an economic development and human welfare strategy, by providing a solid basis for the development of productive activities. This occurs through improving the level of training and qualifications of the work force and the spread of instruction, and by improving health conditions.

3 - The characteristic principles of the Islamic approach of economic development and human welfare:

There is no Islamic model of economic development and human welfare in existence, because every model has its limitations. In point of fact, Islam provides the framework, the principles and the multi-dimensional approach, enabling appropriate answers to be found to all the questions posed by a Muslim country shaped at any given moment by its history, by science, by technology, by the means at its disposal and by its performance. The way the international environment develops and its impact on a particular Muslim country constitute another important indicator, which must be taken into account.

An examination of the characteristic principles of a economic and social development policy within an Arab economy, to be summarily described below, will enable the Arab countries to work out their own economic and social development policies with precise objectives, placed in an order of priority, bearing in mind internal and external circumstances.

According to the Islamic approach, development should be comprehensive and balanced, and should promote economic progress and social welfare, no matter what the circumstances, since the question at issue is to promote the development of people by people. People must be both the moving spirit and the end (finalité) of economic growth.

It should be remembered that the Qur'an and the Sunnah teach us that every measure taken towards economic development should include among its primary objectives the struggle against poverty and economic and social inequality to promote social justice and human welfare in society.

In fact, Islam's multi-faceted approach leads to the simultaneous attainment of economic development and social justice. Unlike capitalism, which flourishes by developing inequalities and so leads to a very great concentration of wealth in the hands of a minority, Islam sees no contradiction between economic development and social justice. Unlike capitalism, an Islamic economy aims at establishing a humane social order, more balanced and just, within an overall and consistent approach.

3.1- Overall approach:

Many verses in the Qur'an indicate the immensity of the resources placed at mankind's service by Allah. Through work, effort, recourse to scientific and technological progress, and by processing the available natural resources without fasad, (i.e. without harming the environment and without wastage), people can help increase and diversify the production of goods and services. The extra wealth thus created and fairly distributed feeds economic growth by increasing the demand for necessary consumer goods among the broad social classes, which benefit from the fruits of development. This in its turn promotes investment in the productive sphere, and so it goes on.

Encouragement of productive sphere.

Investment in production must be made subject to the demands of the general well-being, through a judicious allocation of resources. Admittedly, widening and diversifying the scope of investment and the production of goods depend on the level of development attained by each Arab country, but should in the first instance respond to the fundamental needs of the masses. Absolute priority must be giving to rural development. It is necessary to create objective conditions to respond to the aspirations of the rural population, who normally remain disadvantaged, (although they represent more than 78% of the total population of Sudan, 53% in Egypt and in Morocco for instance), by motivating and encouraging them, and by mobilising them around economic and social tasks, of

benefit not only to the countryside but the whole country. Agriculture is an absolute priority for the Arab World, because of these countries' deficit in food supply, and because their dependence for food supplies has in general reached an alarming level.

The possibility does exist at the overall level to increase investment in agriculture, and increase the productivity of labour and crops, in order to increase agricultural production, employment and incomes.

Furthermore, plans of action based on a comprehensive and logical approach should be developed, which will improve the state of the country's agriculture, open up the rural areas, develop water power, as part of a process of integrated local development, which also takes count of social programmes, (rural housing, schools and health, etc.).

Measures such as these will not only help to improve the living conditions of the rural population, who are usually disadvantaged, but will also ensure the country's food supply and guarantee a more harmonious development in each Arab country.

Industrial investments directed mainly towards small and medium scale industry must match the local pattern of consumption and the national structure of final demand. The building materials industry deserves encouragement to make it possible to increase the level of vital social investment, particularly in areas such as housing, education and health, etc. Everything, which helps to maintain and spread economic progress through the social fabric, should become the object of particular attention.

It is time to break the Arab countries' vicious and cumulative spiral of dependence, which can be seen in so many ways. This is possible, if the conditions for developing human resources are linked to a reformed education system, taking Islamic values into account, performing well, and with a high level of science and technology. These achievements are a prelude to a change in the social environment, where people will occupy the central place, and where Islamic values will be well established. This will make it easy to implement a new strategy of industrial development, which will have to meet prioritised objectives,

such as controlling and adapting different technologies, integrating different industries and sectors of industry, increasing the domestic market, (paying attention to those branches of industry whose purpose is to meet the basic needs of the population), and achieving regional integration between the Arab countries.

As part of the process of industrialisation, scientific and technological research must not only stop being imitative and a passive factor, but must bring about a new cultural environment, encouraging creativity, a spirit of initiative, ingenuity and inventiveness, all of which are necessary for the development of new technologies which will respond better to local conditions and needs.

Efforts directed towards comprehensive development do not imply a dispersal of means or a fragmentation of investment. Comprehensive development consists of launching a series of actions in different sectors of economic activity, based on well defined and ordered priorities, but in a co-ordinated and synchronised fashion, in order to obtain the best possible results at the least possible cost over a specific period of time, integrating social welfare objectives into a dynamic perspective. These efforts should be supported by fiscal and financial reforms.

- Reform of fiscal system:

In fact, most of the Arab countries have fiscal systems that are unsuitable, unjust, complicated and inefficient. Their administration is often corrupt.

As is usual with Third World countries, there is a bad division between what is taken in direct and indirect taxes. In developing countries the revenue from taxes on incomes represented 20.6% of total tax revenue in 1972 and 23.44% in 1988[1]. At the same time, indirect taxes on goods and services, which hurt the poor more by reducing their purchasing power, have gone up from 40.6% of tax

(1) The World Bank, *World Development Report*, 1990.

revenue to 44.2% over the same years. The weight of taxation, which favours the rich, is far from being excessive in the Arab countries, since the total revenue from taxation represented 19 % of GDP in some countries and 25% in others during the 1980's.

Moreover, corruption, fraud and tax evasion enormously reduce the revenue from indirect taxes. The wealth of the rich finds its way overseas, (capital drain), to such an extent that the burden of taxation falls on the less well off.

In view of this situation, the road to progress and social justice demands the implementation of a thorough tax reform in the spirit of Islam. At this stage, we suggest that the new tax system should be an expression of social justice, in accordance with Islamic teachings. This means that those who do not enjoy a minimum income, known as Nissab, will be exempt from direct and indirect taxes, and furthermore that all forms of wealth, including external signs of wealth will be subject to tax. Between these two extremes, the burden of taxation will be divided fairly and progressively among all tax-payers.

New fiscal measures must encourage production in both the public and private sectors, to enable companies and farmers to increase their resources, and so be able to provide their own finance for the extension of their activities, thereby creating new employment, and so feeding economic growth.

Measures must be taken to simplify taxes and to ensure that all operations in this area are conducted openly. Fraud and tax evasion must be vigorously attacked, as well as corruption and any attempt at bribing staff connected with the administration of taxes. The use of information technology, suitable training for the staff and modern management of the tax system are valuable tools for ensuring openness and efficiency.

A completely new fiscal policy of this sort will have a considerable socio-economic impact, especially if it is accompanied at the same time by a reform of the financial system.

- Reform of the financial system:

Finance is a vital sector in the economy, with considerable economic, social and political implications. Re-establishing the economy's overall balance, increasing production, eliminating poverty and promoting progress, are objectives that can be achieved and need not remain merely dreams for these countries, if the present financial system is thoroughly reformed in the light of Islamic teaching.

The fact is that improvement in the economic and social conditions of the Islamic countries can never come about through the Western system of finance.

In order to break the vicious circle of poverty and under-development, the Arab countries must look elsewhere to rediscover the real teaching of Islam in this respect.

This is why it is imperative that the present financial system of the Arab countries be reformed. It must, however, be part of an overall programme of bringing their economies into line with Islamic teaching.

Much progress has been achieved, both theoretically and conceptually, over the last twenty years in the idea of Islamic banks(1).

There are, however, still some areas of uncertainty which need clarification by fuqaha, especially with regard to progress on the operational level, (supposing that there are no political constraints or obstacles). The chief problem affecting most Arab countries is a shortage of capital and its equitable and effective allocation. There are two aspects to this central problem in the allocation of credit: supply and demand, but especially the question of the supply of capital. This can be resoved as it has been suggested by some Muslim economists and more especially Umer Chapra(2).

(1) The literature, both in Arabic and English, on Islamic banking is so extensive that it is Umer Chapra impossible to give an exhaustive list here. Reference should, however, be made especially to, Leicester, 1985 and 1992, Islamic Development Bank, IRTI, Jeddah 1992; Ahmad Ziauddin, Petaling Jaya, Malaysia, International Islamic University Press, 1991; Hamid Algabid, Paris, 1990; M.Fahim Khan, Kuala-Lumpur, 1991, and Leicester, 1995.).

(2) Cf. Umer Chapra, *Towards a just a Monetary System*, The Islamic Foundation, Leicester, 1985 and *Islam and Economic Challenge*, The Islamic Foundation, Leicester & The International Institute of Islamic Thought, 1992.

With encouragement, and if pointed in the right direction, small industrial, commercial and craft enterprises, together with agricultural projects, could make a contribution to increased production, increased job opportunities, a fairer distribution of incomes, and a better distribution of goods and services. Partnership should be encouraged in these areas by formulas such as Mudharabah, Musharakah, and Muzar'ah, which have been tried for several years in some Muslim countries. Extending these forms of partnership to savers will help to mobile savings lying idle for productive ends and to increase the production of goods and services, by enlarging the sphere of production and giving an impetus to the rest of the economy.

Extending the activities, which result from this, moreover, contributes to accelerating the role of banks in the economy. Islamic banks could, in their turn, develop their network across the country so as to be closer to their potential customers in small towns and rural areas. By mobilising idle savings and directing them into production, Islamic banks will play a role in correcting the economy. Since the span of the economic cycle in agriculture, cottage industries and small and medium scale industry is short, the positive results achieved over a given period will strengthen the confidence of both economic operators and savers.

Islam's general message has to do with improving people's well-being and spreading economic, social, cultural, scientific and technical progress, leading to quantitative changes, but above all to qualitative changes. These changes are seen in the elimination of poverty, full employment, the full utilisation of productive forces and an improved quality of life, and in people's lives in respect for social justice and the moral and spiritual values of Islam.

3.2- Balanced approach:

An economic approach is balanced when, at the same time, it includes material, human and spiritual dimensions, while taking care to reconcile the general interest and individual interests and respects the dignity of men and women.

This balance also includes, among other features, the co-existence of private property and the public sector in order to maintain the general interest.

Islam recognises private property, but not in the same way as the West, which regards it as total, definitive and unlimited. In fact, within Islam property is regarded as a trust, since mankind is the Vice-Regent of Allah on earth. However, freedom of choice as to one's sphere of activity and the freedom of action enjoyed by the owners of capital or capital equipment are also confirmed by Islam. If a business is privately owned, this implies the choice of economic activity in order to utilise the available material and financial resources, through a given combination of factors, in order to obtain a range and level of production, to be determined in the interest of everybody, even if the general interest and individual interests seem a priori difficult to reconcile.

An economic enterprise can take advantage of the vast opportunities for production offered by the limitless blessings of Allah *(Ibrahim:34)*.

Many authors have referred to the Qur'an and the Sunnah in order to find the context in which private enterprise developed in agriculture, trade and industry in the time of the Prophet, (Peace be upon him), and in the golden age of Islam. Whether the end pursued by economic activity be individual or social, it always has a spiritual dimension. Except for a certain number of natural resources which are inaccessible to private enterprise, because nowadays they are regarded as strategic, the only limits on the private sector are those set by Islamic values. Thus, extravagant expenditure, (Israf), wasting resources or goods and services, (Tabdir), accumulating wealth, (Kinz), greed, (Bukh), are heavily condemned by the Qur'an and by the Sunnah, while actions that help to eliminate poverty, unemployment, sickness or ignorance are regarded as praiseworthy and are strongly encouraged by Islam. This is where the public sector intervenes, not only to ensure activities of general interest, but also to see that the economy is functioning well in the event of the failure of the private sector, concentration of wealth, monopolies, illegal activities, lack of financial or regional equilibrium between

different sectors, and a breakdown in the market, (bankruptcies, drought, natural catastrophes, war, etc.). This is why right from the beginning Islam has provided for the Hisbah, or state supervision of the private sector in the general interest and in conformity with the Shar'iah, in order to protect society from serious economic dis-equilibrium and social evils.

Moreover, state intervention complements the activities of the private sector in the allocation of resources and the fair distribution of incomes. In this way a balance can be found between the role of market forces and planned activities undertaken by the state; economic agents should be associated with determining these activities. The state should pursue at the same time social objectives, such as social justice, education, health, etc., as well as economic objectives, such as creating economic growth in a spirit of harmony, with full employment, peace and solidarity.

It is this balance between the private and public sectors, between economic and socio-cultural objectives, between material and spiritual aspects, which characterises the Islamic economy, endowed however with sufficient motivation for the dynamic pursuit of development, in order to improve economic and social welfare.

3.3- Economic and social welfare:

A comprehensive and balanced approach to development necessarily implies an improvement in economic and social welfare with respect for spiritual values.

Within this context, the Arab countries should make economic self-sufficiency, (particularly in food), peace within society and social justice their main objectives. With this as a starting point, economic development can become cumulative, and long-term economic growth and social welfare can also be guaranteed, bringing order, stability and solidarity. However, before attaining this objective, it is necessary to plan intermediate stages. In fact, the abolition of absolute poverty and the struggle against ignorance and sickness are among the priorities of the Islamic system.

At the other extreme, measures should be taken to avoid wealth being concentrated to the benefit of a minority, irrespective of whatever

sector this might be. In this case the state plays the dominant role in reducing the inequalities in income and wealth, brought about by market forces, and in making the necessary adjustments.

The institutionalisation of Zakah, supported by other ways of transferring income, (whether fiscal and/or voluntary), is a powerful lever in the hands of the state, not only to assist the poor and other people in need through physical (or other) incapacity, but even more to promote action which will create, permanent employment, (particularly in the production sector), which in its turn will generate income. The result of this is increased overall production and increased household expenditure, which, in its turn, will lead to increased opportunities for investment and employment, and finally increased production.

If used wisely, Zakah, as well as the revenue from taxes, (coupled with voluntary contributions from well-off people), can play a dynamic role in the pursuit of development in a sustainable manner. (The product of Zakah and taxation can amount to 30% of GDP in many Arab countries.) The role of the state extends equally to the social and economic domains. While ensuring a fair distribution of earnings and wealth, the state can see to it that the productive branch of the private sector ensures that the basic needs of the population are met in foodstuffs, manufactured consumer goods and housing, (by encouraging the building materials industry).

Public and private investment must be organised in an orderly and co-ordinated way, both in time and space, so as to guarantee better economic integration on the national level, and to maximise overall economic and social welfare. This investment must, of course, be in accordance with the well thought-out objectives of a comprehensive development programme. These objectives, moreover, must obey the teachings of the Qur'an and the Sunnah, so as to improve the human condition, materially, spiritually and morally.

Such measures undertaken on national level by Arab countries should be accompanied by a vigorous policy to encourage the process of integrating Arab economies, so as to strengthen complementarity between the different Arab countries at regional level.

V - The need for Arab countries integration

Internal measures based on national interest, linked to priority objectives and the reform of their economies, and properly carried out, will reduce the Arab countries' technological dependence, (thanks to better use of technology), and their commercial dependence, (thanks to increased industrial and agricultural production at regional level), and also reduce their imports.

The resulting sustained growth in GDP and in internal resources will also restore their external financial balances and will help the indebted Arab countries to manage their debts better.

Developing an Arab-wide economic region will, in its turn, lead to a reduction in the outside dependence and external debts of the Arab countries, by increasing the opportunities for investment, production, trade co-operation across the whole of the Arab World in the interest of all the countries concerned.

Taking a structural approach, the development of the Arab economic region should be organised around common objectives in investment and production, in order to increase flows between the countries of the Arab World and strengthening solidarity between the member countries of the Arab community.

Economic integration between the Arab countries requires a number of conditions, which appear to be difficult to achieve in present circumstances. However, the difficulties of every kind which the Arab World is presently facing should not disguise the essential. It is quite clear that the vital interests of the Arab countries lie in their economic regrouping, in order to overcome the internal and external restraints upon each of them, and to bring about economic and social development which will benefit all of them.

We are aware of resistance from certain parties, as well as varied obstacles to be faced in different areas, but our arguments are based on long-term considerations and couched in dynamic terms. It could

be said against us that it is dangerous to maintain arguments of this sort in a complex world subject to so much change. So be it! But in that case, what can be done? If we exclude the path of economic integration, we are faced with two equally dangerous possibilities:

1- A continuation of the present situation. In this case, each Arab state will continue to look at its future within the framework of its own frontiers. Co-operation between the Arab states will necessarily remain limited. Dependence will increase economic and social tension within each country, (i.e. increased inequality and poverty, etc.).

If this happens, the Arab countries will remain divided, and there will be negligible efforts to achieve integration, while official talk by politicians about the unity of the Arab will continue. This will serve as an alibi, as in the past.

The results of this sort of development can only be catastrophic, with several countries unable to face the enormity of the damage suffered between the years 2003 and 2015. It is in nobody's interests for this to happen.

2- The second situation could be the result of the political and economic re-organisation of the whole Mediterranean region and Middle East under the leadership of USA and/or Europe, and with Israel playing a dominant role. The Summit Conference of the Near East and North Africa held in Casablanca in late October 1994, and then in Amman on 29th October 1995, and the European-Mediterranean Conference held in November 1995 in Barcelona, are steps along this path. However, the economic effects of this on the Arab countries will not be very important in the middle and long term. In the better scenario, certain Arab countries could experience economic growth without real development. This type of growth does not correspond to the needs of the masses, nor to their pattern of consumption, nor to the exigencies of development, nor to their type of civilisation. Non-development, poverty, instability and enslavement will once more threaten these countries. Their vulnerability will continue to increase. Even their cultural identity will eventually be threatened.

Only the path of integration with a completely new outlook can guarantee long-term economic and social progress and stability, even if it does not remove all the obstacles and difficulties.

Bringing together national markets - each of which is too small on its own - is the only way to save the Arab countries, by giving these countries the chance to make investments jointly and to co-operate over a vast range of opportunities in all economic and social activities. The greater and more varied the areas of co-operation, the greater the number of joint projects and the greater the chances of success.

Integration of Arab World is not only desirable, but also possible. We shall now describe its principal features, by examining:

1 - The way to change the structures of material production; and,

2 - The development of an Arab trading, financial and monetary region.

1 - Changing the structures of material production:

It cannot be denied that when dealing with under-development, regional economic integration should not be limited to a so-called freeing of exchange rates. To achieve integration, wide-ranging, concerted action must be taken by the Arab countries, within a regional framework, in order to change the existing structures of industrial and agricultural production, whether they be directed towards exports, (with the risks of an uncertain overseas market, which is often protected), or whether they be suffering from inadequate development.

- Changing the structures of industrial production

Everybody knows the weaknesses of the agricultural and industrial policies of the Arab countries, and the impasse into which they have been led.

One of the most effective ways for the Arab countries to get rid of their economic stagnation and to escape from all their forms of paralysing dependence is the application of a strategy of changing the structures of their economies. This strategy should lead to a new

kind of accelerated growth across the Arab World, bearing in mind two basic considerations:

(A) re-shaping the structure of consumption, on the basis of the necessary satisfaction of reel social needs;

(B) industrialisation, which will include increased means of production, intermediate industries and industries for consumer goods, to meet the actual demands of the masses.

Within this framework, integration of the Arab World's industry should be based upon the following principles:

1- The need to harmonise investment policies;

2- The integration of industrial sectors by correctly choosing priority industries for the region;

3- Sharing the advantages and costs of integration between the countries of the Arab World;

4- Creating institutions which lead to better management of industrial restructuring.

We shall now give a brief summary of the first three of these points, which play a decisive role in the implementation of a policy of Arab World industrialisation.

1) Harmonising investment policies:

In their own interests the Arab countries should harmonise their policies of industrial investment on the basis of regional specialisation and inter-dependence.

Drawing up and implementing a joint investment policy are certainly difficult tasks in the present context of the Arab countries. However, it is possible to overcome political circumstances and economic situations and thus to work out progressive formulas for concerted regional action. What is at stake is so important for the future of the Arab World that the countries of the region must make every effort to see that they stick purely to essentials.

Industrialisation, both within individual countries and across the Arab region, planned on new foundations, must be part of

an investment policy based on a wise choice of branches and sectors of industry to be developed and the correct technologies to be used.

What is important is that the chosen goal will maximise the disposable economic surplus, which could be produced by the whole region in the industrial sphere and by the activities linked to it.

Investments, co-ordinated in time and space, must be undertaken simultaneously in three spheres:

a- **Structural industries**, which contribute to capital formation. These are necessarily on a large scale and very capital intensive. To ensure the optimal conditions for making investments of this kind, they must be undertaken on the level of the Arab World as a whole, in view of the fact that they cannot be split up. These structural investments create economies of scale and savings in external finance and currencies, thereby strengthening solidarity and the network of complementarity across the whole Arab region.

b- **Those industries which produce intermediate goods**, (cement, plastics, semi-finished goods, spare parts, sub-contracting, etc.), can also be considered within a regional framework, involving two or more Arab countries.

c- Finally, **investment in light industry is essential**. Naturally, one must take into consideration those industries that already exist, and their resources. It is important, however, that any remodelling of existing light industry and decisions as to future investment priority should consider the social needs of the population.

All the investment undertaken and spread in the right proportions across the Arab World in these three spheres will lead to increased capital, production, employment and disposable surplus, will strengthen complementarity, and will activate regional integration. Thus, co-ordinating investments across the Arab countries cannot be avoided. It can take the form of co-ordinating national plans, or if these are lacking, economic plans. Different methods are possible. Co-ordination can consist of bringing together various national investment projects, in order to avoid duplication or, alternatively, of setting up genuine joint projects. Between these two extremes,

there is a whole gamut of methods available. What is essential is that the Arab countries take measures which will make regional specialisation easier. This can be extended to cover many branches of industry. This regional specialisation includes the choice of joint industries and their location.

2) **Integrating industries and the choice of community industries:**

Regional specialisation and industrial integration between the Arab countries should have three objectives: complementarity between the different Arab economies; raising the Arab World's level of economic and social development; definite and irreversible strengthening of solidarity.

The choice of regional industries and joint projects, and establishing institutions for permanent consultation between the Arab countries, are effective means for attaining regional industrialisation and restructuring. The co-ordinating of investment must include 'integrating' spheres of activity, such as energy, petrochemicals, mechanical engineering, iron and steel, metallurgy and electronics, as well as intermediate industries (cement works, manufacture of semi-finished products, sub-contracting), and light industry, whose products are for final consumption.

Specialisation and co-operation in structural industries, such as automobiles, agricultural machinery, the manufacture of plant for the desalination of sea water, (86% of which could be integrated immediately, and 96% within a decade), metallurgy, etc., are dictated by the search for the benefits of size and economies of scale.

Finally, the distribution of middle and light industries across the Arab countries should be based on considerations of complementarity, of developing solidarity between the different partners within the Arab World, both public and private, and on a number of other economic grounds. The following criteria must also be considered: the capital ratio, added value, the period of writing off investments, the effect on employment, the effect on the balance of payments, etc. Rationality and economic efficiency must

be sought by ending the duplication of effort and the wastage which results from the under-utilisation of available capacity. In order to ease specialisation and co-operation between the Arab countries in all branches of industry, these countries should adopt a joint policy for sharing the advantages and costs of industrial integration.

3) Sharing advantages and costs:

As stated above, the long-term objective of economic integration in the Arab World is to change the present structure of industrial production, in order to reach a higher level of economic and social development. The principle factor which will persuade an Arab country to join the community is the expectation of gaining advantages from it.

It may be argued that, since the interests of the region differ from those of any individual country, this limits the enthusiasm of certain countries to take part in a joint industrial policy. This is true in the case of those regions which already have an industrial structure. But this is not the case here. In fact, the Arab economies are dislocated, dominated by others and directed towards the USA, Europe and the OECD. Much still remains to be accomplished in the sphere of industrialisation. This is why, in the case we are considering, regional and national interests coincide, provided that certain minimum precautions are taken.

There are at least four main advantages which the Arab countries can gain from taking part in a joint industrial policy:

a- **Changing industrial structures**. The development of the energy, petrochemical, iron and steel, mechanical engineering, metallurgy, electronic and manufacturing industries, on an overall regional basis, will lead to the creation of dynamic joint industrial plants, which, in their turn, will accelerate the process of developing and changing structures over the whole of the region.

The geographical distribution of industrial units over the region can be simplified by providing the individual economies of the region with different resources. Various measures of adjustment and the correct siting of joint projects, (in which the country on whose territory the industry is set up will be associated with other Arab countries), will correct the effects of polarisation of certain industrial installations, whose profits will be distributed among the different partners.

b- **Increasing industrial inputs**. Associating the different Arab countries in the same economic venture will lead to increased inputs, whose distribution and rational utilisation will increase productivity and the efficiency of the economic structures.

The efficient use of inputs which have become more plentiful in the region will help to speed up the process of Arab World integration.

c- **The benefit of economies of scale**. The formation of the Arab economic region will create a larger market. It will then be possible to build industrial units whose production costs will be considerably lower, thanks to production on a much larger scale. A larger market will generate increased opportunities for specialisation within the Arab World. An enlarged market, moreover, will make possible vertical and horizontal integration of different industrial activities, leading to economies, reduced imports from outside the Arab World, and increased monetary flows within the Arab World.

d- **Accelerated growth of industrial production**. As economic integration favours the setting up of many new industrial projects, everything contributes to an increased rate of growth of industrial production over the whole Arab World. However, care must be taken to avoid the growth of polarisation, linked to external economies resulting from the existence of subsidiary industries and varied services in certain countries of the region, which could handicap other Arab countries. Because of this, it is essential that there should be permanent agreement to decide the sites of new industries, so that

the benefits of growth are shared among the different member countries of the Arab community. One of the most effective means of securing integrated industries and a fair division of the advantages and costs is to set up joint enterprises for the Arab World in certain branches of industry. Joint financing and management of these regional enterprises will make it easier to accumulate capital, while allowing the member countries to benefit from economies of scale.

All these factors which we have looked at briefly will help to reduce the vulnerability and overseas dependence of the Arab countries. They are important elements in strengthening inter- Arab economic links and in restructuring their economies as cheaply as possible.

Remodelling the structure of industry should be complemented by remodelling the structure of agriculture as it affects production.

Remodelling the structure of agriculture:

The Arab countries' agriculture deserves further attention in order to bring it up-to-date, integrated into national economies and the economy of the Arab World as a whole, so that it can play a more important role in the economic development of the region.

From this point of view, there are two types of country in the Arab World. Firstly, Egypt, Morocco, Syria, Tunisia, etc. have, to a limited extent, developed an irrigated agriculture, but directed towards exports. At the same time as they export agricultural surpluses, (cotton, fruit, vegetables, fish), they have deficits in certain types of large-scale consumer products, which are partly met by imports. Secondly, Algeria, Libya, Saudi Arabia, etc. (who have had considerable financial resources over recent decades, and where agriculture has been marginalized), import food products on a large scale.

Important changes must be made to the agriculture of the Arab countries in order to give an impetus to Arab integration. Improving agriculture requires considerable investment and changed methods of production, (increasing the areas under irrigation to benefit the smaller

fellaheen, mechanisation, appropriate technical training, improved marketing, etc.). Naturally, measures of this sort are within the competence of the state and private sector, and can be drawn up firstly at the national level. Because of this, they can be an obstacle to the growth of an overall Arab agricultural industry and market. This may well be the case. However, these measures can just as well be undertaken within the framework of Arab integration. In fact, the national level is very appropriate for setting up regional research and educational bodies, for adapting modern technology to the local physical and human circumstances, for drawing up and carrying out important regional agricultural projects, etc. Specialisation and co-operation in this sphere can help the agricultural sector, increase its contribution to capital accumulation, thanks to the possibility of increasing the agricultural surplus, and will lead to an increased trade in food products across the Arab World.

Creating a Arab-wide agricultural market could stimulate the development of agricultural production, increased exchange between the Arab countries, and even the creation of new industrial plants for exploiting agricultural products, (canning fruit and vegetables, processing cotton, refining sugar, etc.). In this way, agriculture would increase its industrial inputs across the Arab World. At the same time, creating an Arab market for agriculture would lead to the establishment of new industrial plants, or the extension of existing ones, to provide inputs for agriculture, for example in chemical industries, (fertilisers), petrochemicals, (plastics), mechanical engineering, (tractors, combine harvesters), building materials, (cement, bricks, wood, etc.). Developing agriculture across the Arab World would lead to increased opportunities for industrialisation in the countries concerned within the framework of regional specialisation.

In agriculture, as in industry, co-ordinating investment is vital.

Joint agricultural investments are needed in the Arab World in order to achieve self-sufficiency in food.

Since the Sudan has an enormous potential for animal and vegetable production, it is possible to foresee the setting up of joint Arab-Sudanese companies to exploit undeveloped land in the Sudan, whose products would be destined for the Arab countries. Co-operation between the Arab countries and the Sudan, added to efforts to develop agriculture within the Arab World itself, could settle once and for all the question of the Arab World's dependence for food on the non-Arab World.

In fact, no matter what effort the Arab countries put into promoting agriculture, they are not capable of producing themselves all the food-stuffs they need, such as cereals, sugar beet, dried vegetables, red meat, etc., which could, however, be produced jointly with the Sudan.

Taking this path demands from the Arab countries a far greater political will to develop a viable region, through determined co-operation, based on clear objectives and the joint employment of human, financial and material resources to reach these objectives.

If agriculture is to provide a driving force across the Arab countries, appropriate measures must be taken to restructure this sector, to develop rural areas, to co-ordinate investment in agriculture, to tap financial resources and to provide a framework for agriculture, (through institutions which will organise co-operation in the Arab World in agricultural science and technology).

Within this framework, the search for social harmony, improvements in the life of the peasants, the introduction and/or expansion of technical progress, together with the training and promotion of farm workers, will help to increase agricultural productivity and production, and to speed up the integration of agriculture into the economy of each country and the Arab regional economy.

Finally, improving the region's infrastructure, (air, sea, railway and road transport, communications and telecommunications, storage facilities, etc.), will play a positive role in developing trade between the Arab countries.

2 - Developing an Arab trading, financial and monetary region:

A dynamic common policy to restructure industry and agriculture throughout the Arab countries will lead to a growth of commerce within the Arab World, and will help to change the pattern of the external trade of the individual Arab countries.

- Promoting the Arab World regional market:

It is not necessary to remind the reader that the small scale of a national market, and the lack of effective demand in a single country, even if heavily populated, are serious obstacles in the way of improving the social and economic conditions of people suffering from under-development. At the same time, enlarging a regional market is not simply the result of adding together national markets. This is why we have argued from the very outset that simply liberalising trade within the Arab World is far from being sufficient to promote the Arab regional market. The size of the regional market becomes significant when it is combined with changed industrial and agricultural structures in the region, based on co-ordination, specialisation and joint production with a dynamic outlook. This means that harmonising the economic policies of the member countries of the Arab community is accompanied by increased joint investment for production, distributed fairly across the whole region.

A new investment policy for the Arab countries must be drawn up in order to achieve a balanced distribution of the advantages of economic integration. Increased investment will lead to increased industrial and agricultural production, and will provide new opportunities for job creation. One result of this will be increased wages for the disadvantaged classes in society, leading to increased consumption, which, in its turn, will increase the opportunities for investment, and so on. All this will, of course, take time, allowing the Arab countries to create joint mechanisms and institutions to maximise the growth of the regional market. Growth in productive activities will lead to increased profits for the member countries, and they will benefit from the significant economies of scale and external savings, associated with the creation of an enormous economic

region, with a population of more than 330 million people by 2015. The diversification and growth of industrial and agricultural production will help the growth of intra- Arab trade, of which the member countries will be the principal beneficiaries. In fact, the growth of intra- Arab trade can produce real advantages and an appreciable reduction in costs. It will contribute to an effective and irreversible strengthening of solidarity. As well as the internal advantages which the Arab countries can gain from setting up and promoting a regional market, there are other external benefits of which two in particular must be briefly mentioned: increased weight in negotiations with outside bodies; and diversification in external trade outside the Arab World.

A) Strengthening the ArabWorld's negotiating power:

The increased size of the regional market enables the member Arab countries to strengthen their negotiating power with the outside world, in handling both imports and exports.

Turning first to exports, regionalisation makes it possible to set up regional bodies and mechanisms to bring the Arab countries together in their negotiations with industrial countries and/or the European Community.

Furthermore, co-ordinated activity with other countries of the Third World can help the Arab World in its struggle for stabilisation and to improve its revenues from exports. The gains for the Arab countries from acting jointly in co-operation with other African and Asian countries would far exceed those that they have so far obtained by operating individually.

Dealing with imports, purchasing groups to be set up by the Arab countries could be extended to include other countries, so as to establish agreements covering single products or groups of products. This would increase their weight in negotiations so that they would obtain more favourable prices. Measure such as these would certainly result in substantial savings in joint or co-ordinated import operations.

B) Diversifying foreign trade:

The Arab World, with a population of more than 330 million in 2015, will constitute an important economic region and market. The Arab countries must not ignore the economic and technological changes which are taking place in the world, nor their impact on the trading strategies of the industrial countries, if they are to take advantage of them.

The Arab countries must give up their political and economic tête-à-têtes with single partners, (USA in the case of Saudi Arabia, Italy in the case of Libya, and France for Algeria, Morocco and Tunisia), which are prejudicial to their interests, because there is no common and balanced interest between the two partners.

The trade between Algeria, Morocco and Tunisia, Maghreb countries and France account for about one third of their external trade, whereas these countries account for less than 3% of France's external trade. Regarded by France as a captive market, the Maghreb suffers substantial losses repeatedly every year through dodgy deals. This is due to an undercover network of French interests in the Maghreb's trading infrastructure. From time to time scandals emerge in these countries, but they are always covered up quickly. The Maghreb countries pay unjustified surcharges in their trade dealings with France. It is obvious that the openness in Franco-Maghreb trade which would result from Maghreb integration or Arab integration, together with the advent of democracy and the emergence of new, honest and competent patriots endowed with a sense of responsibility would put an end to these unjustified surcharges and illicit privileges, which operate against the general interest. This reasoning is valid for many other Arab countries.

Re-deploying trade and extending it, (to varying degrees, according to the products imported and exported by the Arab World), to other regions of the world, such as Africa, Asia, (Malaysia, Indonesia, Pakistan, Japan, etc.), and South America, as well as to other more competitive European countries, could be profitable for the Arab World.

In this way, the Arab countries' increased negotiating power and the diversification of their trade, both due to the creation of an enormous market in the Arab World and the integration of the region's economy, will certainly help to reduce the imbalance in their balance of trade, restore their external financial balances, reduce the region's external dependence, and stabilise their economies.

To sum up, it is quite clear that economic integration provides a real way to increase the opportunities for economic and social development in the Arab World. Integration should not be limited to freeing exchange rates nor to setting up a customs union, but should, on the contrary, include reshaping the structure of industrial and agricultural production of the member countries of the Arab community.

Admittedly, integration is sometimes regarded as placing limits on a country's freedom of action and/or national sovereignty, or even as a source of political domination by the strongest single country or group of strongest countries. In fact, however, what meaning has national sovereignty today for countries which, give themselves up hand and foot to military, political, economic, financial and cultural links to foreign powers, and when their vulnerability and their external dependence are growing year by year, and month by month?

Another political difficulty is the fact that, although the development of an Arab market helps to strengthen the technical and economic complementarity of the member countries and makes it possible for individuals, capital and goods to circulate freely, it is seen by certain Arab governments as a source of political instability and imbalance, encouraging those forces which are regarded as destabilising, in particular what Westerners call the rise of fundamentalism. Thus the problem to be faced is not so much one of sharing the benefits of integration and economic development as a lack of mutual confidence between the different Arab countries. Only when governments and public opinion are convinced of the rules of the game, whether already established or still to be established, and of the engagements that have been entered into, will meaningful

progress be possible. In other words, the chief obstacles in the way of achieving economic integration in the Arab World are the governments of the Arab countries, whose interests in this respect differ from those of the people. However, Islam, whose growth in the Arab World, in Africa, in Asia and in the whole world cannot be denied, should inspire unity of thought and action, and unity in action, in order to escape from the material and intellectual wretchedness from which the people of the region are suffering. As the Qur'an teaches us: **«Cling one and all to the faith of God and let nothing divide you.»** *(Al-Imran:103).*

The Arab countries should accept themselves as they are and learn to work together, setting aside points of disagreement and coming together on those matters over which they do agree in different spheres, putting the best interest of the inhabitants of the region above every other consideration.

Under these conditions, setting up regional institutions and other regional mechanisms can help to smooth away certain difficulties and overcome those obstacles which are strictly political, and which have no connection with genuine interests, either national or regional.

Financial and monetary integration in the Arab World:

We are fully aware of the difficulties and the resistance which certain Arab governments will put forward against any undertaking intended to strengthen regional solidarity in the financial and monetary sphere in general, and especially if it is based on strictly Islamic values.

However, we believe that a minimum effort should be made throughout the Arab World with a view to harmonising national financial resources at the level of public and private savings and taxes. The nature and severity of the financial problems varies from country to country, and so the task before us is not an easy one. However, combining the efforts made by these countries and the development of financial and monetary co-operation between them will make

it possible to overcome a whole range of obstacles. Together these countries can overcome the problem of the lack of capital.

An analysis of the Arab economies in terms of economic surpluses reveals their hidden potentiality and their extraordinary ability to raise finance. Since the role of the state is generally important in these countries, in spite of the privatisations undertaken here and there, the state can, among other things, mobilise significant financial resources, through a variety of mechanisms, i.e. taxation, both direct and indirect, prices, a careful orientation of the private sector, sensible and scientific management of state enterprises, healthy management of public finances, and a dynamic policy of decentralisation. Furthermore, a series of measures can be undertaken at the regional level in order to strengthen solidarity, cohesion, and financial and monetary integration. These measures concern the regionalisation of payments, financing regional development, monetary integration and the role of a regional currency.

The human element in integration:

The specific measures suggested for reshaping the structures of production and trade, and for setting up a regional financial and monetary union between the Arab countries, must be complemented by other actions to strengthen the economic and social solidarity of the region, by integrating the human factor and the cultural dimension within this vast enterprise.

If fact, if they are to endure, all joint activities undertaken to bring about the integration of the Arab World in so many spheres must include, not only technical solutions appropriate to the different sectors, but also, and most importantly, human, cultural and spiritual aspects, which conform to the teachings of Islam.

The Arab countries must operate a regional policy to develop human resources. This can be implemented step by step.

Education, training, scientific and technical research, culture, information and communications are areas which provide a fundamental

means of transforming the Arab countries into a region. Action can be taken in a harmonious and co-ordinated way in these areas in order to raise the cultural level of these countries on the basis of Islamic values and Arabic Civilisation; to mobilise human resources in order to escape from under-development, foreign cultural and economic domination; to reach a higher level of genuinely economic, social and cultural development; and to escape from every kind of foreign hegemony, while remaining completely open to the world and adapting the achievements of others to local conditions.

The human and cultural dimension in the Arab regional integration is, in itself, deserving of a large-scale research work, which is beyond the scope of this present study.

In conclusion, divided and subject to economic and cultural domination, as it is as present, the Arab World has at its disposal the human, material and financial potentiality both nationally and regionally to enable it to escape from its present impasse and to overcome every kind of under-development. In order to achieve this, the Arab countries must make serious efforts internally to attain their priority objectives, such as reducing poverty and developing human resources and productive activities. On the regional level, integration is vital, not only to reduce the external debt (for some counties) and overseas dependence of these countries, to encourage the creation of an Arab economic region so as to improve the economic and social well-being of the population of this region. This is entirely within the bounds of possibility, if the countries concerned will play the card of democracy honestly, respect the teachings of Islam, and integrate Islamic and Arabic Civilisation values into their economic and social life, so as to guarantee social harmony and cohesion, regional solidarity, and economic and political stability in the whole of the region.

Conclusion

From what we said above, the following conclusions can be drawn:

1- **Admittedly**, after two centuries of existence and economic development, capitalism has managed to achieve considerable technical and scientific progress, to increase efficiency in organisation and production, and bring about economic growth and social well-being, the latter often gained after struggles and through trade union pressure. However, capitalism remains characterised by marked economic and social inequality, and unequal distribution of income, leading to the concentration of wealth in the hands of a minority, persistent poverty, unemployment and other social evils of every kind, (drugs, violence, etc.). Capitalism has not managed to overcome its internal contradictions and remains continually shaken by economic crises which have become structural, and by a deep crisis of civilisation. By being firmly rooted in Graeco-Roman civilisation and refusing to learn from other civilisations, Western civilisation has for centuries stressed the supremacy of power and material riches to the detriment of spiritual values and to the detriment of individuals and society.

Capitalism has in common with the Greek and Roman Antiquity the following, among others: materialism, individualism, colonization of other countries, looting wealth of colonized countries, exploitation of colonized people, appropriation by colonizers of economic surplus generated by local people. On one hand, maximization of profit and accumulation of wealth in the hands of a minority, without any improvement of local people's well-being, and on another hand, inhuman exploitation of slaves (Antiquity) and labour (capitalism) constitute the common characteristic features of different Powers which dominated at times the Mediterranean, Europe or the world from Phoenicians to the United States leading globalisation over the world, since the last decades of the 20th century.

2- **Theoretically**, the conventional economists preache free market for general interest since Adam Smith. Later on, in the 20th century, the role of state in national economy has been admitted to accelerate economic growth and improve social well-being between the 1930's

and the early 1970's, without solving the main contradictions of the capitalist system. The return to neo-liberalism in the early 1980's consolidates the increasing role of globalisation which entailed devastating effects not only on Muslim and Arab countries, but on the entire Humanity.

3- **Islam indisputably constitutes the best alternative to overcome the present dramatic situation of Mankind**, because it comprises right principles, guidance and path to ensure human welfare in this world and in the hereafter. When the Muslims acted and respected these principles during five or six centuries, they could build up a just society, with economic and social welfare, splendour, development of science and art during its time of ascendancy. In contrast, the decadence of the Ummah between the 13th and the 20th centuries coincided with the neglect of Islamic teachings in the administration of the various states, bringing about the disintegration of the Ummah's unity. Divided, the Muslim Ummah (including the Arab World) has been suffering for centuries from poverty, material, moral and intellectual misery and from economic, cultural, technological and military foreign dependency. «When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: «From where does this come to us» Say (to them), «It is from yourselves (because of your evil deeds)». **«And Allah has power over all things.»** *(Al-Imran:165)*. Thus, the evil is within the Muslim Ummah, even if the exogene factors are important. This situation should be dealt with to overcome the present multidimensional crisis which the Muslim countries are suffering from.

4- **Everyone knows that the Arab World has globally huge human,** material and financial resources and tremendous geo-strategic space, to reach a higher level of development and human welfare. That is why it is time for Arab countries to return to the Islamic path and values, to jump into a new era by implementing new policies based on social justice, brotherhood, unity, solidarity to achieve political, economic, cultural, technological and military independence, to the benefit of the Arab World . But, to succeed in this, Arab countries should act rightly and comply with the Islamic teachings, because, as Qur'an underlines it: **«Allah will not change the condition of a people as long as they do not change their state themselves.»** *(Al-Ra'd:11)*.

The Risks of Globalization

By: Ustaz Mohamed Al 'Abdah(*)

Globalization is of an economic nature of the first degree. Its primary concern is the accumulation of vast profits, and thus dissemination of a culture of consumerism is a must. And should there be someone who stands up to it, their culture, thought and belief must be altered so that the successful businessman becomes the ideal, not the man of knowledge.

Its Historical Equivalent:

It is of no significance to embark on a comprehensive definition of globalization. Molding such a definition is difficult as globalization is still evolving and has not yet boiled down to a solid, single state. It is still developing and even some of it is hidden. But mentioning what is clear about it and their effects, investigating what is taking place and globalization's content can give us an idea about it.

The Arabic term is a translation from the French «mondialisation» and the English «globalisation». Some Arab scholars prefer the Arabic equivalent to «universalism or universalization». If globalization were a result of international capitalism of the post-imperialist era

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(meaning expanding all over the world or subjecting it to a certain mode of economics or culture), its roots would be found in the multinational corporations that can be traced back to the early days of colonial expansion in the 18th and 19th Centuries. The East India Company gave up peaceful commerce (1600 to 1750) to engage in political life and to enable Britain to take over the Indian subcontinent. And so did the South African Company, founded by Cecil Rhodes, renaming the land it captured in Africa (Rhodesia) after the company founder. In modern times, the American company United Fruit was involved in a coup in Guatemala to reinstate an autocratic regime. And in the late 20th Century, under the sponsorship of the World Bank, the Shell Company interfered in political life in Nigeria.

The first to coin the term 'globalization' was the Canadian sociologist Marshall McLuhan towards the end of the 60s. He had predicted that the US was going to lose the war, even without being militarily defeated, as the war had turned into a televised conflict. Television had thus transformed the world into a global village and would not allow the Americans to continue bombing Vietnam without protests nor without retaliation.

Universality or globalization may have been, in essence, a cultural or geopolitical term, but it has found its first field of application in the economy. It came about on the shoulders of the telecommunication revolution and the deluge of electronic waves be they audio or optical.

America, who is leading the way of globalization at the beginning of the 21st Century, came out of the Second World War triumphantly, militarily and economically. Europe was economically devastated and the US rushed to help, through the Marshall Plan. Then came the Cold War with the Soviet Union, so the North Atlantic Treaty Organization was set up. Then came the Common Market as a form of unity against the Soviet danger. Since western Europe feared the infiltration of Communism, and due to pressures from its own socialist parties, western European states began

spending liberally on social welfare: providing for the unemployed and those with limited income. The middle class lived in a privileged state of wealth allocation[1] and called it the welfare state. But after the fall of the Soviet Union, the new capitalists found out that they no longer had to flatter the masses, nor help them.

The right wing extremists in America and Britain saw that people had set great hopes on the government, whose role, as the right saw it, is strictly limited to the provision of a context within which people can achieve their objectives. This means that the state has abandoned an important role it used to play in the redistribution of wealth. [2]

The US has singularly become the leader of the Western Bloc, turning into a formidable economic and military power. This has made the US attempt to force its own ideas on 'free trade' all over the world, while some European countries tend to favor the intervention by the state to correct deviations that appear in the economy, and to tackle crises that develop. But the American concept that considers society, man and life mere extensions of the free market is what now leads the course of globalization. America controls 80% of the information industry, owns 50% of company capital within all capitalist companies, and produces nearly 50% of the production of such countries. The idea of new capitalism was in the minds of a limited number of influential persons who considered the role of the state to be limited to determining the framework that would allow for market freedom. All means of production owned by the state are to be privatized and philanthropy and volunteerism are to be substituted in place of government social welfare projects and provision of jobs for the unemployed.

However, with the accumulation of money throughout these decades (with oil profits being a part thereof), the great breakthroughs in technology and the multiplication of manufacturing and food production, a new liberal concept of new capitalism returned to

(1) Ironically enough, it is this abundance of money and deposits in banks that made big banks switch to horrible capitalism after their coffers overflowed.
(2) Hertz, Noreen, The Silent Takeover, Globalization, U.K., 2001, pp. 26-27.

the stage. This was an extension of the formal, brutal capitalism (1750–1850), when children and women were employed for extremely low wages, increasing profits at the expense of humanity.

A recent television program revealed the exploitation of women and boys in the Third World by modern firms. It was shown that Nike sportswear company pays less than fifty pence to each laborer and makes them work in inhumane conditions. A worker does not get more than a few pence for a pair of shoes that fetches 70 pounds in London. The very idea and the same greed have returned that had made modern capitalism to be dubbed "jet capitalism', as it resembles modern aircraft.

The economy in the 20th Century (up to the beginning of the 80s) was the state economy. Companies were part of the states. But now the overrunning of states and borders is required by giant firms that control the political decisions. These companies are allowed to be registered off shore, in small states or on tiny islands, to dodge high taxes in their country of origin. For example, the American company General Motors operates in 40 countries, Mobil Oil in a hundred and Daimler Benz in 170 countries.

With the rise to power of Reaganism (in the US) and Thatcherism (in Britain), the theories of Milton Friedman and Frederick Heike on neo-liberalism and diminishing the activity of the state and limiting its intervention into certain areas have begun to take hold. There was talk about the end of the welfare state and the importance of individual initiative. The intervention of the state in the economy was pictured as a path to slavery; real power lied in the hands of some 500 giant firms, in addition to the IMF and the World Bank. Authors started preaching and heralding the demise of the nation state and the fading of the age of nationhood. This was the age of the market, and thus the state was the market-state.

What helped the spreading of such theories was the multiplication of the number of multinational corporations over the last decades from seven thousand or so in the late 60s to over 54,000 by the end of the 20th Century. They have come to control 90% of the wheat

and lumber trades and 75% of the oil trade. The volume of transactions at currency exchanges has continued to multiply ever since 1985, reaching 2 trillion dollars per day in 1999.[1]

Those companies no longer had any need to stay at home. Should the state reject what the company dictated, it was easy for the latter to move elsewhere in the world. Advanced technology helped link them to their branches everywhere. The Swiss firm Nestle employs 96% of its staff from outside its home country, and because states yield to capital pressures, business and industry have become the ones who force their wills on statesmen – an economic dictatorship of a new kind.

While the advocates of globalization and market economy always declare that they are exerting pressure to disseminate more democracy around the globe, the reality is that the super markets are going to be the fiercest powers in terms of terrorizing, coercion and interference. Such herds of unknown identity are the ones who dictate to people their political life.[2] We are facing a multitude of globalizations: political (land sans frontiers), economic (a market without borders) and cultural (culture sans frontiers).

The Mechanisms of Globalization:

If globalization is of an economic nature of the first degree, through the mechanism of giant firms and a limited number of billionaires[3], its impact should extend to culture and civilization in general.

It is imperative, for business to continue to reap huge profits, to have consumers and to disseminate a culture of consumerism all over the planet. Should there be nation that resists such a scheme, it is a must that an attempt be made against their culture, thought and beliefs. An example of alteration of culture is that the successful businessman is the highest example of an individual for Americans, but not the man of knowledge. People in America look upon scholars and teachers with hidden scorn.

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(1) Al Hayat, No. 23/3/ 2003, Book Review, "The Keys to Globalization".
(2) Thomas Friedman, 'The Lexus and the Olive Branch', p. 233.
(3) There are 358 billionaires who collectively own a wealth that matches what 2.5 billion inhabitants of the world own.

1. Advertising and the Media:

Advertising and the media are one of the most important tools of new capitalism, or its watchdog as some call it. The media and advertising do sales promotion relentlessly advertising using all means, including unethical ones.

The giant media corporations have become equipped with the best of what they need to perform hypnotizing entertainment that forms the mind so as to spread new ideological values based on the model of consumerism, to the extent of wasting resources. Through the media, the individual has started to feel the need for continuously replacing what he/she buys and begin to accumulate things, even when they don't really need them. The number of television sets may exceed the number of telephones, This is proof of the control by television and its influence over its audience in modern life. Following developments in the field of satellite technology, viewers in the most remote village on the outskirts of the globe have become capable of viewing hundreds of satellite channels. Television has become a rival to the press by the end of the 20th Century, albeit one that always simplifies issues and presents them hurriedly. Many influential channels are owned by the wealthy people in the world, who are connected to the network of new capitalism and thus help spread its values and principles.

2. The Information Revolution and Modern Technology:

The world has changed fast in recent years. If farming has continued for thousands of years, the age of the industrial revolution lasted a couple of hundred years and the age of the computer, and then the Internet, have come in just a few of decades. Giant conglomerates spreading everywhere, global speculators and bankers have become just a click away from ruining firms and businesses and turning budgets into the red. [1] For this 'electronic herd' has a dinosaur's tail, in the words of

(1) Like what George Soros did to Malaysia.

Thomas Friedman. However, I see a bit of exaggeration in this as if he is selling globalization as being as inevitable as those speculators and bankers are, not as visible as they used to be in older days. Such economic forces are by nature non stationary and keep moving as they deem necessary, though their principal place of gathering is in Wall Street, London or Hong Kong. [1]

The rule of thumb in the greedy world of capitalism used to be that the big one eats the small one. Today, the fast dines on the slow. It is the age of the computer and America's share in the world's market of PC software exceeds 60%. Although the slogan of globalization indicates the spread of information all over the world, yet the truth is that the transfer of information is not free. Advanced states have been strictly keen on intellectual property rights through the World Trade Organization, hiking up the costs that developing states have to bear to obtain technology and information.

3. The International Monetary Fund (IMF)

This bank was established after World War II to ensure financial balance in an open world economy, and to substitute for the standard of gold. Theoretically, this indicates strict equality in implementing the policies of the Fund's interventions to correct imbalances – for all parties. However, the United States, along with the other G7 industrially developed countries, owns the lion's share of the Fund. Thus the fund is subjected to the policies of these major stakeholders, and tends to interfere in the affairs of the small nations, and Third World countries are forced to borrow from the Fund. The problem gets worse. When loans are earmarked for a dictatorial state that the US is pleased with, the US the US encourages the loan to that state. The ruler, and his family, dispose of the loan as they wish. When the time comes for repayment, the borrower is not able to explain

(1) Ibid., Friedman, p. 35.

away defaulting on the payment by saying something like, «..because I bought some estate or luxury autos with part of the loan, keeping the rest in the coffers of a Swiss account.» So the debt is spread on the whole nation, leading to cuts in public spending, mortgaging of the national resources and wealth to foreign companies, all after several pieces of legislation are passed that were imposed by the IMF. Thus the whole nation is at the mercy of the lenders. The problem is also solved by writing off part of the debt, with the write-off bill being footed by the taxpayers in the developed countries that finance the Fund, justified by the fact that they share in the decision-making process. In the end, the result is still hegemony of America over developing countries.

The IMF, or the World Bank, play the role of presenting economic studies and statistics to poor countries, selling them the illusion that the magic remedy lies in borrowing. However, this is done after setting up the condition of passing reform legislation. This usually entails such things as cutting public spending on services, strict austerity measures and privatization of public sector enterprises, opening their ownership up for individuals and companies. Foreign capital is chipped in to contribute to investment. Whenever a foreign company owns a utility (such as electricity, water or the railways) in a small state, this can only be alarming. When governments do that, they open the door for global trading in such services[1], as if the borrowing states are offering themselves up for public subscription. It is tantamount to transferring your country into a public company, with shareholders no longer your own citizens; and they do not vote once every four years, they vote every day and hour, via the Internet.[2]

(1) Hans, Peter Martin, and Shaumann, Harold, 'The Trap of Globalization, 'Aalam Al Ma'rifah Series, 1998, National Council for Culture and Science, Kuwait, p. 241.
(2) Ibid., Friedman, p. 232.

Globalization's Consequences and Risks

Globalization is not a natural event, occurring as the inevitable result of technological or economic advancement. Neither is it a spontaneous mechanism in the growth of capitalism, as the benefactors of globalization would like to argue, by way of promotion, and thus all must join as if it is an inescapable fate. The truth is that globalization was set up by specific policies, and that governments and parliaments have signed free trade treaties and continue to expand the General Agreement on Trade and Tariffs (GATT). It is a call to adopt a certain model that America is its biggest beneficiary, to the extent that globalization became a synonym for Americanization.

The GATT agreement grants the World Trade Organization the right to cross the borders of seventy countries that have signed the agreement. This is a new means that enables America to deeply interfere in the internal affairs of others, at a time when markets in the industrialized world are not yet open for the farm production of developing states.

Among the consequences of globalization are:

1. Market dictatorship:

The danger posed by globalization stems from the fact tat it is a product of a specific civilization and culture: the civilization of the West, that believes in Darwinism and the survival of the fittest. New Capitalism is an economic Darwinism, whereby nations that fail to compete are doomed to extinction (or so they wish). Its slogan is: «What is brought about by the market is good, intervention by the estate is bad.» This market monism will generate a lot of paganism and idolatry, like daily consumerism, money worship, American culture itself, etc. and this is only the tip of the iceberg.

The researcher Hannah Arnett (1906 – 1975) said, «The program of Western culture is the biggest totalitarian scheme in modern times, aiming at the reshaping of the world along the lines of the Western

model. [1] In his book, «One Dimensional Man» Marcuse notices the tendency of American capitalism and the Industrial civilization of the West to confine mankind in a closed society that rules out any possibility of resurgence or rebellion. [2]

With the development of financial economics, speculation at financial markets has become more interesting and attractive for all categories of investors, old and young. Making a contract became so easy due to modern telecommunications networks. So who puts together the parties to a contract? Why it is the market makers (banks and large investment houses). These contracts can even be bought and sold without the knowledge of the owners.

Therefore, it is a market of dictatorship. It has emptied political power of all its content and the masters of the world are no longer the heads of state, rather they are the presidents of companies and chairmen of boards of directors. The media organs of the globalization era are promoting this neo-liberalism and are working to anesthetize consciousness to make people enjoy this soft, tasty totalitarianism. Demand has been on the increase for a flood of goods that are getting advertised for on an international level, 'to the extent that it seems as if a plow is roaming the planet, moving earth and turning the commercial centers of the world upside down». [3]

It seems as if the Qur'anic verse «**We opened to them the doors of every (good) thing until, when they rejoiced in that which they were given, we seized them suddenly, and they were (then) in despair.**» *(Al An'aam:44)* points to a liberalism that wants to infiltrate everywhere, to the extent that extravagance becomes acceptable to all societies in the world, even desired and respected societies moved towards the worshipping of appearance and material things. People have flocked to imitate the rich in their extravagance, which can destroy societies and lead to illegal attainment of wealth. The nations most targeted for establishing a culture of consumerism

(1) 'Totalitarianism: The Struggle of the 20th Century', Al Hayat, 30/9/2001 .
(2) Ibid.,.
(3) Ibid., Hans, Martin p. 51.

are the Muslim people who have their own views and standards of life. So enter the role of the orientated media, to dismantle the framework of the culture through the relentless portrayal of the Western way of life. Here we have to differentiate between the economic relations between states and globalization, of which capitalist companies form the basic ingredient.

2. Cultural Infiltration:

By culture, we mean the particularity of a nation and the way it sees mankind, the universe and life. This proves the existence of a multitude of cultures. A breach of cultural identity is a violation against the nation and the state. Therefore, cultural hegemony is more serious than economic hegemony as the former infiltrates the fundamentals and leads to the failure of any man, who ordinarily could resist such fate had he retained his culture and civilization. Pollution of the spirit, if such an expression is allowed, is more dangerous than that inflicted upon the environment. This wild capitalism is barbaric; it neglects peoples' feelings and their basic needs and even attempts to deceive their ideological and sentimental needs to make it easier to control them.

The dangers posed by satellite television channels closely linked to the economy of illegally gained wealth are not just limited to ethics. The risk extends to bring about a lack of confidence in principles and beliefs. The capitalist West is saturated with the materialistic tendency and suspicion, and widespread moral and social decadence is a condition for marketing trade in the economy of illegally gained wealth. Hence, we have the strife by capitalist regimes to fight religion and ethics. They mobilize their institutes and media institutions to ridicule religion and dismantle its effectiveness, removing it from guiding and directing politics, policies and education. The objective here is to control the behavior of states and peoples and to standardize values on women, family and ways of thinking.

Globalization manipulates international conferences as a tool to impose its opinion, such as the population and women's conferences

held in 2000. There, we believe 'humanity has never reached such low standard, for although there had been ugly things in the old times, they were never legitimized by the society, nor by the state, and were always looked down upon as ugly things. However, these conferences wish to grant legal status to homosexuality (what the people of Lot committed) and are threatening opponents with sanctions". [1]

So new capitalism is a minority living in opulence, monopolizing money through usury, sex, entertainment and illegal tourism, which erodes individual income and gets them deeply into debt. [2] This is what is indicated by the words of the most High: «**If they don't prevent them** ...» *(Al Ma'idah:63)*. The culture of sin is closely linked to the market economy, which illegally gathers wealth and dries up means of living, leaving behind economic crises.

Part of the cultural cross over that globalization strives for is the establishment of many illusions, such as individualism, which means that the existence of man is in his individuality and whatever lies beyond him is foreign to him. This spells destruction to social ties, from the family to the nation, leaving only the global framework. Another illusion is that of neutrality, which lays the foundation for keeping out of any obligation or commitment to any cause, holding that all people must be that way. Another is that resistance is useless, and so is taking refuge in originality and heritage, because globalization is a civilized phenomenon that nobody can stand against. [3]

Under globalization, culture and knowledge no longer have social functions, nor are they relegated to individual or even community creativity. They are merely products having a function with exploitation. There are forces that require such knowledge to control mankind's consciousness and choices. It may even rule out

(1) Mohamed Qutb, Muslims and Globalization, p.13.
(2) Maajid 'Arsan Al Keilaani, Islamic Studies Program, p. 498.
(3) The Arab and Globalization, Arab Unity Studies Center, 1998, pp.302.

the principle of choice itself. For poor societies may lose their ability to resist, though they may retain the ability to distinguish between what is useful and what is harmful. The destruction of cultural diversity may unleash a powerful reaction because the world's wealth is represented in this diversity. (1)

Intervention has reached the point of interference in the education institutions, requesting changes within school curricula. This intervention triggers disgust and rejection because each nation tends to have its own civilization and nature, thus this is an intervention into sacrosanct territory, and it subjugates culture to the world of the market. But the refined civilizations lack big markets. While Europe spends on and encourages the best among poets, writers and directors, America leaves the matter in the hands of Hollywood and the ad agencies to decide what cultural products are most marketable, even though there are plenty of poets, philosophers, scholars and respectable universities.

Instrumental modernity (the Post Industrial Age) wants to turn man into a thing, depriving him of consciousness, transforming him into a consuming animal that shops from a distance using the Internet and strikes deals with people they do not know. It does this with the intention of showing how fragile cultural identity is in the face of a world of business and economy. This modernity continues to eliminate the 'world of ideas' to dry up feelings and lock up spirit and minds, even though man, by nature, likes social relationships and the exchange of amicable feelings.

3. Abandoning Social Security:

One of the social effects of new capitalism is that the state has abandoned the issue of social security and humanitarian assistance, because these things have become 'history'. If there were any poor or unemployed, they are the charge of charities and neighborhood assistance or social clubs. When companies exert pressure on the state

(1) See: Statement by German intellectuals responding to American intellectuals' in the book, Globalization and Terrorism, Madbouli, Cairo, 2003, p. 254.

to reduce taxes, the state cuts public spending and reduces provision of social care. In countries like those of Western Europe, when the numbers of unemployed go on the increase, so do the numbers of those who consider foreigners as enemies and racist calls for them to be expelled. This is a phenomenon that is spreading, with some states taking it into consideration. As to the issue of human rights, it no longer enjoys the respect it used to have. Stricter immigration legislations are rolling in, as well as other emergency laws that are meant to please the extremists among the citizenry.

4. The Attack on the Nation State:

Globalization requires the gradual erasing of borders between nations and the dissolving of national characteristics. The market economy has even started to get fed up with national borders and to interfere into the internal affairs of every country. This is, in fact, a return of the age of colonialism, only with more vigor. With the presence of this attitude towards running down borders and attacking the nation state, the reality is much different even in the European states that try to go along with the American line. In northern Italy, the rich are demanding cessation from the south, the Basque in Spain demand a separate home and so do the inhabitants of Quebec in Canada. There are many more examples of this kind of patriotic nationalistic movements in the world. Globalization 'is not that stage where it straightens out the contours of the Earth.' (1)

France's former Prime Minister Jospen affirms that «...politics comes first and it does not have to stand with hands tied up in the face of what is 'economic'. Politics can, if it so wishes, generate a globalization with a humane face. Europe's civilization is the summation of its cultures without doing away with cultural multiplicity». (2)

This French politician feared that economic globalization would render states valueless, where heads of states would be forced to

(1) The Nation, with Reference to the Instability of its Situation, Al Hayat, 23/6/2002.
(2) Al Hayat, Book Review, 'Two Views of Europe and Globalization', 9/12/2001.

submit an appeal to the head of the IMF to approve their applications for loans. (1)

The state's abandonment of provision of services to citizens and its pursuit of privatization, even in the field of education (such as bowing out of education in schools for the benefit of commercial institutions) and abandoning health services, make states unworthy of its citizens' confidence, for it is the carrying out of this social function that guarantees to the state unity and harmony. But when it is intended to be small and weak, with nothing to relate to individuals, the state stands to lose its relations with the society.

Privatizing each and every thing weakens the ethical, humane factor. The school is dealt with as if it were just a company, and the owner of the hospital is not interested in anything but profits, paying no consideration to the human side of medicine.

5. Corruption of the Environment:

In their feverish chase after money, the mega-companies overdid their utilization of natural resources. This has made humans face the risk of mass destruction. The destruction of the rain forests, the lungs of the planet, is carried out at the expenses of billions of humans. Governments are not capable of taking the initiative to repair the environment, as they fall prey to the pressures of debts and international banks.

A single example would suffice to illustrate how grave is what is happening on the globe. To publish the weekly issue of the New York Times, 75 thousand trees must be demolished. Auto manufacturers do not care what poisons their cars emit. The air around large cities is polluted. And construction firms do not care about diminishing the land area suitable for cultivation, nor the subsequent results in terms of poverty and the cramming of millions of people into slums. The South African Environmental Conference showed how politicians are not willing to take far-sighted decisions that benefit mankind, because these politicians are always looking for votes from among their electorates.

(1) Ibid., Hans, Peter, p. 88.

Globalization is in Confrontation with Man and His Nature

Will humanity, with all its various cultures, and all of its religions and schools of thought, put up with globalization, which carries on its face free trade but deep inside spells infiltration of and influence of big countries and giant companies, even becoming a synonym for Americanization?

Imposing such a matter is in violation of Allah's way for creation. Allah/s creation has differences: mentally, culturally, and economically. This diversity and these differences among humans will continue and it is wrong to have an international culture that joins all. Cultures vary in multitude as mush as there are religions. There is a difference between culture and science. All humans, jointly own knowledge, and the natural sciences in particular. Globalization wants to unify man and set up an idol for him, and it wants man to turn towards this idol. It is a new paganism, designed to turn man into a 'thing', i.e. to either be a consumer or be consumed. There will be a luxurious minority and an exploited public. This is a struggle between men of principles and those of exploitative logic.

This is not the first time the West has invented theories on human sociology, exaggerating such theories and believing it is the end of history. Europe invented the story of nationhood in the 19th Century and nationalism became a seat of worship, although it is a fabricated sentiment based on the theory of racial supremacy and looking down on others. This kind of national sentiment failed, e.g. Nazism in Germany and Fascism in Italy. Europe in its modern history thought that material science would solve all man's problems. But the reality is that social and psychological problems have escalated despite the progress of science. And, finally, after the fall of the Soviet Union, they said that Western capitalist liberalism would mark the end of history, «... for there is indeed an historical transformation, but towards deterioration and decadence. [1]

This kind of Western logic resembles Ibn Taymiyah's description of what their Greek forefathers said: "When they tackle theology they

(1) Ibid., p. 69.

produce absurdities and foolishness. It makes one wonder how such babble could come from people who talk so knowledgably on medicine, geometry and other sciences.

The hegemony of such a totalitarian pattern is a challenge to all people's civilization and a threat to the culture of individuals and societies, hence, to their religion and history. Europe tried to Westernize the Muslim world and failed. Lives and countries were lost to eliminate this plight. Are we redoing that today? Will we continue receiving ideological waves sending us back from abroad? These ideas are just an expression of the reality of their own civilizational environment, just like the fads of existentialism and modernism.

Muslims cannot accept the offer of globalization. It is economic and cultural control and may as well be military, too. Muslims believe, as the Holy Qur'an teaches them, that the struggle between societies and civilization is a principle of the universe. Contradiction is a natural part of life and struggle is an eternal rule, quite inevitable. This struggle is good for humanity, because it eliminates corruption on Earth. «**So they defeated them by permission of' Allah, and David killed Goliath, and Allah gave him the kingship, and wisdom (i.e., prophethood) and taught him from that which He willed. And if it were not for Allah checking (some) people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.**» *(Al-Baqarah:251)*. This means that Allah brushes away people of falsehood with men of truth.

Struggle stimulates and encourages the power of man, strengthens his character to overcome challenges and dictates that he develop his gifts and potential. It is a principle for change and movement for the better. It is among Allah's ways that He does not allow the efforts of the corrupt to last long but rather pulls the plug on it, Some Arab books were too hasty in scorning the theory Huntington referred to in his book «The Clash of Civilizations» because the principle of struggle is a way of the universe. Although Huntington does not talk about this struggle as an idea seeking benefit for mankind, he researches the mechanisms of struggle that aim at achieving the interests of Western Civilization.

Resisting Globalization:

It is noticed that resistance to globalization started to intensify within the ranks of different categories of society: from the 'green' parties of Europe and America for what they envisage in terms of risks to the environment; from scientists and political figures as they feel the danger of this phenomenon on the nation state. Demonstrations that prevailed

throughout cities that hosted G-7 gatherings, in Seattle, Rome and Evian, show that these groups know what risks it poses to democracy and they know what institutions are responsible for bringing about this globalization: WTO, IMF, etc. It could be argued that the leftists who lost their point of reference with the demise of the Soviet Union have turned around to direct their anger at the market economy. This may have happened at the beginning of the resistance to globalization, but today many more forces oppose globalization. France and Germany, for instance, do not accept for America to shape their way of life, and Muslims are not at the top of these forces. Muslims have their own vision and culture towards issues of money, media and the state. To Muslims, the economy is part of a more comprehensive system and it is linked to the individual and society.

Those who advocate globalization know how powerful religion and moral principles are towards resistance. «Islam, because of its absolute support for the oppressed and those dealt injustice, is more attractive. This religion, constantly on the spread all over the world, is the only religion ready to fight and struggle». [1] Should Muslims desire to stand against globalization, they have to face reality by presenting an alternative and not evade it through critical discourse. The Muslim world is geographically, historically and culturally vast, qualifying it to launch a cohesive educational and economical initiative, such as establishing a unified economic bloc and a definitive joint academic system. This has to be a big initiative, not merely a disarrayed regional one. However, we notice with regret that the nation state abandons national sovereignty in the face of GATT, but clings to national sovereignty when it comes to relations among Arabs. It pursues all projects with the West, and steps back on treaties among Arabs under the pretext of national sovereignty. Muslims have to renew Islam from within, produce their culture in a manner that strengthens and enriches it and spread the use of Arabic to make it the language of sciences and culture for the Muslim nations, to stand up against a globalization of the English language.

Resistance takes the form of dissemination, contact and cooperation between the peoples of the Muslim world to do away with the despair that

(1) Ibid., p. 64.

is now holding us down. It takes the form of being aware of the reality of the Muslim mission, its humane nature and how it has incorporated different peoples and cultures. As it requires standing up against autocracy within the state, it is as much imperative to stand against autocracy between states. We have to reject the control of a single state over others and defend the rights of peoples and nations against big states.

Resisting globalization also takes the form of having confidence in Allah and that triumph comes from Him. Moving power around among peoples is one of the ways of Allah. Each and every civilization that rejects the worship of Allah is an ersatz civilization. For every superpower that grew mighty and strong, then got arrogant, their fate was collapse. Resisting globalization does not mean falling back on oneself, locking out the rest of the world and not making use of modern technology, which has shortened distances, enabling the world to view current event every minute. «The model for civilization today has its progressive points, that are good for people, and its spiritual setbacks. We have to differentiate between the two». [1]

And when it is argued: How could you accept one tool of globalization and reject others? Our answer is that technology is knowledge and knowledge is jointly owned by mankind. But globalization is hegemony and cultural interference. The Muslim does not assume a gratifying passive attitude towards anything originating from others even if such a stance is correct. They have to avoid being accused or accusing, to put it in the words of Malik ibn Nabi, may Allah have mercy on him. This is the difference between globalization and internationalization. If the latter is meant for the exchange of expertise or exchanges in the field of science, or to look at what others have and take what suits us, this is non-objectionable. As Muslims, we cannot totally sever ties with a civilization that represents one of humanities experiences. Muslims have to contribute to science and not limit their participation to consuming. This is partial contribution in the sense of a society's share of the knowledge that generates technology. We must have a system of relations with the West, but not at the expense of Muslim's rights and their civilizational distinctiveness.

(1) Mohamed Qutb, Muslims and Globalization, p. 48.

Islam and the Future of Globalization

Muslims have in the Qur'an and the Shariah the alternative mechanisms against this capitalist globalization that is intended to be forced upon the world, and the Muslim people in particular. The usury system is the basis of all vices in the Western economic system. It is the tool the banks used to accumulate their wealth. The banks themselves have been turned into tools of new capitalism, treating humans ruthlessly. The Islamic economic system is clear in its principles as well as its details. The success of experiments in Islamic banking, albeit partial, is to be considered a prelude to the methodology. Malaysia's stance against global pressure is another indicator of the possibility of resistance and the existence of alternatives.

Whereas the general characteristic of globalization is subjugation and compulsion, the greatest trait of Islam is avoiding coercion: «**So, will you (O Muhammad) then compel mankind, until they become believers?**» *(Yunus:99)*, although Islam is the right religion that Allah approves for His creation.

Allah has sent prophets and revealed books, leaving man to his nature and mind to consider the merits of this religion, contemplate his fate and meditate the universe and its Creator. The Most High says: «**And have shown him the two ways? But he has not broken through the difficult pass.** » *(Al Balad:10-11)*

Islam acknowledges differences amongst those who embrace it, without prejudice to the known constants, and it does not turn them into repeated copies of each other. Would a theory that wishes to impose itself upon humanity, impose 'the age of the market', and capitalism is unlimited and nothing stands before it, and whoever stubbornly resists and refuses shall face military intervention from the Globalization Affairs Squad?

Globalization, from the beginning, is in contradiction with a preset destiny, from Allah, that people are not to be a single nation, a believing nation or otherwise: «**And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together.**» *(Hud:118-119).*

Every attempt to paint all people in one tone is destined to fail. [1]

If America, the spearhead of globalization, is too big for other global powers to match or stand against, ultimately power is not what determines the fate of the world, let alone what America itself is suffering from within in terms of internal rifts.

There are 25 million Americans who have entrenched themselves in guarded residential buildings. Spending on prisons exceeds the total budget for education. The Guardian (2/5/2003) wrote that a third of the over 12 years old population of the United States have already experienced narcotics usage. Steve white, one of the officials in charge of destroying narcotic crops in the US says 'these crops are the largest cash crop in the country amounting to some 25 billion dollars'. The Guardian states that the second largest underground source of cash comes from porn movies whose profits exceeded $759 million in 2001.

This neo-liberalism is going to die out, as it is, together with communism, a product of the same womb, and both are products of the 19th Century. Is it something inevitable, as it is promoted, or is it rather liable to retreat since it carries within itself many contradictions?

Brezenski, the former US national security advisor and the French thinker Jacques Attah, expect an imminent collapse of Western civilization, due to the failure to avail a margin of conciliation

(1) Ibid., p.57.

between democracy, human rights and supreme values on one hand and the market economy on the other.

There are signs of a Sino-European bloc in the making that would make the American moment of a relative weight. The Muslim world has to be there and has to have a role in a world of multiple ethnicity and cultures. Failure to challenge is the beginning of civilizational death.

If a Muslim does not know much about the future, since the invisible is in the hands of Allah, Islam itself dictates its followers to keep to the highest degree of belief and the highest degree of pride for Islamic values and to firmly believe that whatever happens in terms of transformations that oppress the hearts, it is nothing but a form of the many struggles in this life, and not an irrevocable fate. «We believe in a big transitional period, not the end of history, but rather the beginning of a new history». [1]

Islam orders its followers to get ready for the future, lest they fall prey to the other civilizations.

Nations, however militarily feeble, do not accept others to step on their pride, nor do they accept attacks on their culture. But when they feel proud and being respected, they make use of what others have.

(1) Al Mahdi Al Manjarah, Al Quds Al Arabi, 5/10/2002.

How Do We Deal with the Phenomenon of Globalization?

By: Dr. Abdallah Hassan Zarroug (*)

Globalization is an exploitative phenomenon; not all people benefit from it. It is an advocate of Western culture over other cultures. To deal with it requires the competent employment of its mechanisms, especially the mass media, data processing technology, international organizations, and NGOs. Additionally, one must call for a worldwide system in which Islamic values form a constitution to regulate people's relations.

The aim of this paper is to attempt to show the means to deal with the phenomenon of globalization and to set up a methodology for this dealing. This requires the understanding of the phenomenon, otherwise we would not be able to evaluate it. As such, our position would either be baseless rejection and/or enmity, or unconscious dependency and imitation followed by perplexity and estrangement. To understand the phenomenon we are required to define it and know the causes of its development as well as its functional causes. It also requires discussion of the disagreement on its definition. In order to

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deepen the understanding of the phenomenon, this paper will handle the dialogue taking place between the skeptics of the phenomenon and those who remain firm towards it.

Those who affirm it believe that the world order embodies the globalization phenomenon, while those who oppose it believe it is still vague and contains contradictions.

So the important questions that must be answered in order to define the method of dealing with globalization are:

Is globalization unalterable or is it objective, relying on the will of those who perpetrate it?

What are the objective factors that lead to its realization?

What are the positives and negatives of globalization?

Also some important question will be put forward by the researcher:

Has the role of the state declined in the international political arena?

Is the role of the state going to vanish completely as some have predicted?

This paper will also deal with the questions of culture, identity and globalization. It will discuss the different theories that explain the phenomenon. Finally it will review and analyze the contemporary situation of the world order. The answers to these questions are necessary to set the strategy of how to deal with the phenomenon. The strategy as a whole will materialize through identification of the foundation of the world order, its objectives, and the mechanism for realizing these objectives. The strategy will include knowledge of the Islamic world's situation, its values and the principles of Muslim society, as well as the means to affect the world order to realize these values and principles and to maintain them.

The Definition of Globalization:

We begin with a basic definition of globalization:

Globalization is a complicated network of relationships. It means that our life is ever increasingly being shaped by incidents and decisions that are formulated far away from us. For example, the cost

of a house in a remote city in the Southern Hemisphere may be affected by an increase in interest rates in another city in the Northern Hemisphere, which in turn, is affected by the currency speculations in another country.[1] The borders and barriers disappear in the globalized world and mutual reliance increases.

Mohamed Al 'Atrash defined globalization as generally meaning the incorporation of the worlds markets in the fields of trade and direct investments. It is the movement of money, manpower, culture and technology within a framework of free market capitalism. Also it is the subordination of the world to the international market powers, which leads to the penetration of national borders and a great decrease in state sovereignty. The basic factor within this phenomenon is the existence of multinational capitalist enterprises.[2]

Those who have studied globalization have defined its more important areas in the economic, political and cultural fields. Economically, globalization generally means the supremacy of liberal and capitalist values, market and price freedoms, private sector development, privatization of the public sector, the elimination of customs duties and tariffs and structural readjustment. Politically globalization means the adaptation of the democratic system, observing human rights and the principle of multiplicity. Culturally globalization means cultural homogeneity, the culture of freedom and liberalism, the culture of knowledge and rationalism, and the culture of progress and development. [3] In short, it aims at the progress and development of all people, and all nations and tribes.

(1) Balyis, John and Steve Smith, The Globalization of World Politics, Oxford University Press, Oxford, 1998, pp. 14-15.

(2) Al Khouly (Osama Amin). The Editor. Globalization and the Arabs, a research titled «The Arabs and Globalization: What to Do?» Mohamed Al 'Atrash, Arab Unity Studies Center, Beirut, 1998, p. 412.

(3) Abdul Zhahir (Hassan Eissa) et al, Islamic Culture and Contemporary Challenges: Globalization, by Abdalla Hassan Zarroug, University of Qatar, 2000, Doha, p. 522.

According to researchers, the World Order is a rational system that involves the whole world. There is no longer a split between national and international interests, or between domestic and foreign interests. It attempts to guarantee stability and justice to society, including the small communities, and guarantee the human rights of all individuals. It will implement this through rational international organizations like the UN, the World Bank, the international emergency forces and it will accomplish this within international legitimacy. (1)

The Origins of Globalization and the Reasons for its Occurrence:

There are several theories and opinions that discuss the origins of globalization, including the following:

1- The theory that says globalization has been a continuous process since the dawn of history, but the process has suddenly hastened in recent times. (2)

2- Another theory says globalization is a phenomenon existing concurrently with modernism, the industrial revolution and the shift into capitalism with the acceleration of these factors in recent times.(3)

3- Still another theory says globalization is a new phenomenon connected with social changes called post-industrial period and post-modernism together with the dismantling of capitalism. (4)

-There has been globalization throughout history, ascending and descending by way of expansion and invasion, in addition to trade and the spread of religious doctrines and beliefs, i.e. Christianity and Islam.

For example, the Christian clergy tried to globalize Christianity. This trend strengthened after Emperor Constantine the First adopted Christianity. Also, the Muslim missionaries came out with the new religion from the Arabian Peninsula and spread it all over the world.

(1) Al Maseiry (Abdel Wahab), The New World Order: Globalization of Envelopment Instead of Confrontation, Al Ma'rifa Magazine, No. 46, April-May, 1999, p. 180.
(2) Waters, Malcolm, Globalization, Rutledge, London and New York, 1998, p. 4.
(3) Ibid., p. 18.
(4) Ibid., p. 4.

Vasco de Gama and Christopher Columbus participated in globalizing our planet. Their conquests widened the world at that time. [1]

There are some who see that globalization started at the outset of modernism, and modernism which was concerned with the rationality of thinking and organization, and also the dealing and control over nature and communities. That trend lead to the interest in science and technology. Likewise, modernization lead, in some opinions, to globalization and the separation of the state and science from religion, which might account for religious antagonistic trends. Also modernization was coupled with industrial capitalism, and capitalism deals with the ownership of the means of production by individuals, leading to free zone markets and consumerism.

Besides increasing production, capitalism lead to disparity between members of the society and exploitation and estrangement of people. [2]

Finally, modernization lead to the emergence of the nation state. All these factors lead to the homogeneity of cultures and lessened the sense of belonging to all national values.

Capitalism was a factor of globalization because it needs new markets to increase production and hence profits. Therefore, it created relations everywhere. On the other hand, consumer demands might be for commodities that are not available in their country. [3]

The Post-Industrial and Post-Modernism Period.

The number of those employed in the service sector are more than the ones employed in the production of raw and manufactured commodities. Their jobs became of specialized vocational nature. In addition, academics became more important than the applied sciences. Technology became less physical and more intellectual

(1) Mazrui, Ali A., Globalization, Islam and the West: Between Homogenization and Hegemonization, The American Journal of Social Sciences, (AJSS), 1998, V. 5, No. 3.
(2) Bilton, Tony et al, Introduction to Sociology, Macmillan Press Ltd., London, 1997, p. 55.
(3) Ibid, Waters, p. 6.

and mental. The companies produced what the consumers demanded within the suitable time. They predicted the demand and when it was realized, the commodity or service would already have been produced and presented to the consumer immediately. And certain categories were produced on demand. [1]

The Functional Causes:

There are a group of functional causes which, if realized, would globalize the world order. We shall enumerate some without analysis.

1- The means of communication, mass media and publicity, such as space ships, the Internet and satellites, etc.

2- Multinational enterprises

3- International organizations, e.g. the UN, IMF, the World Bank, WTO and NGOs.

4- The principles of international law and the liberal and democratic principles.

5- Advanced Weaponry

6- Techniques of Espionage

Complexity of the Definition:

There is disagreement concerning the definition of globalization. The definitions we have mentioned can be referred to as the objective definition that identifies the phenomenon by economic, social, technical factors as we; as the factor of political values. Competing against this definition is one that defines globalization as the domination of a state or states. The dominant state(s) would control the key financial, technical and scientific routes to international markets. It also controls the international organizations and multinational corporations, as well as owning a huge stockpile of weapons, surpassing that of all other states in all these spheres. The dominant state(s) would endeavor to maintain supremacy, working to weaken competitors by all means. Huntington truthfully expressed the policy

(1) Ibid., p. 18.

of domination and exposed its mechanisms. Following are some of the mechanisms he mentioned:

1- Military, economic, technical and information superiority and the maintenance of that superiority. [1]

2- The formation of coalitions subordinate to the dominant state and under its command such as NATO.

3- Destroying the capability of competitors, militarily and economically.

4- Supporting the opponents and/or separatist movements in the states that oppose the domination scheme.

5- Preserving highest-level technological information and preventing others from acquiring it, and making sure that it is highly secured. [2]

6- Standing against the unity of states that oppose the domination scheme

7- Encouraging differences between the Islamic countries and others, and keeping them in a continuous state of conflict and struggle among each other. [3]

8- Keeping countries in a permanent state of economic and security dependency (military hardware) and foodstuffs (the wheat weapon).

9- Using the blockade, boycott, sanctions and/or military attacks to weaken the insubordinate states and destroy their infrastructure.

10- Putting aside the UN and making decisions outside of it, by creating outside coalitions to take its place, such as in Kosovo, Or make the UN a tool to execute its decisions. Besides that, attempt to dominate the international economic establishments such as the IMF and World Bank.

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(1) Huntington, Samuel, The Clash of Civilizations, Center for Strategic Research and Documentary Research, Beirut, 1995, p.41.

(2) For example, the US refusal to sell satellite technology to China on the allegation that China might use it for military purposes.

(3) Ibid., Huntington, p. 41.

11- Utilizing values in the process of domination, such as democracy and human rights by condemning insubordinate states on the pretext that they violate these principles. But disregard the subordinate states that might have been even more forceful in violating these principles, in a clear duplicity in implementing standards.

12- Utilizing the veto in the Security Council.

13 - Taking the method of defamation through the mass media and international organizations against the insubordinate states and depicting them as terrorist, threat to world security and violating human rights. Issuing unfounded reports against the states that they claim are committing the violations (condemn some states of terrorism, slavery and denying minorities their rights).

Objective definitions concentrate on the functional and objective dimensions of globalization, as well as the possibility that all states might enter the competition if they resort to power and the mechanisms of progress and control, benefiting from its capabilities. And the objective definition does not deny the presence of globalization, nor does it lessen its importance. Neither does it surrender to it, because if the great power was able to dominate the world that doesn't mean it has the right to do so.

The domination scheme can be resisted and confronted by creating strong coalitions and by maintaining state authority and supporting it. If we suppose that the state vanished, and regional coalitions were not able to be formed (which is unlikely) then the least of faith would demand a just world order that considers the interests of all and wins international opinion and the opinion of the individual within the dominant state. This can be performed within the Arab and Islamic lobbies as well as through other means. We believe these means can work in parallel, with all being both positive and effective.

Globalization: Reality or Myth?

The skeptics say, "The message of globalization is ideological. It represents a myth to justify the international scheme of modern liberalism by creating a world market to support capitalism.[1] The skeptic's position is usually connected with the Marxists and the realists, where traditional Marxism considers capitalism a social order that is dominated by expansionist logic to maintain a continuous profit by exploiting new markets. In order to remain, capitalism must expand geographically.

The imperialism of this time creates numerous mechanisms[2] for precision and control, including the World Bank, IMF and the G-8. The Marxists describe this time as the Age of Western Imperialism's domination and not the Age of Globalization. [3]

Realism considers the present world order as basically formed by the world's stronger states, economically and militarily. The world order stands on the policies and preferences of the great powers. The world order, whose stability depends upon the exercise of power by the state, leads the other countries to ally with each other. That means it is unlikely historically that such an order will continue, because the strength of the dominant state has a limited time frame and the present situation of the world, in the final analysis, is temporary and nonessential. [4]

Those supporting globalization do not accept these pretexts, but they do not deny that it serves the interests of the great powers. They say, «It is the result of changes in the structure of the modern social system. In their belief, this is clear in the emergence of the multinational companies, stock markets, the promotion of folklore and the decay of the environment worldwide.» [5]

(1) Held, David and Anthony McGrew (editors), The Global Transformation Reader, «The Great Globalization Debate», by David Held and Anthony McGrew, Polity Press,Cambridge, 2000, p. 4.
(2) Ibid., p.5.
(3) Ibid., p.5.
(4) Ibid., p.5.
(5) Ibid., p.6.

The supporters do not believe in an imperative development that would lead to globalization, yet they say, «It pushes and pulls societies in different directions. It may lead to cooperation or conflict, integration or disintegration, unity or separation, order or disorder.» The originators of globalization call for an open understanding towards change to it, instead of a limited conception and a unilateral vision of a known world.

It appears from what has preceded and what will follow that the difference between the supporters and detractors of globalization is the difference between what is actually happening and the power that causes this actuality. Sometimes the difference is about the interpretation of the reality. Supporters of globalization, be they partisans or rebels, say globalization indicates a radical revolutionary change in a group of economic, cultural, technological and political factors. Of these are fundamental changes in increasing the rate of international trade, financial dealings, and the emergence of information and communication technologies, which ensure the movement of text and graphics all over the world. The necessity for world security has empowered this direction after September 11, 2001.[1]

The skeptics, on the other hand, see that an intended inflation took place for the phenomenon of globalization for political reasons. According to them, globalization is a form of capitalist imperialism. They insist that most economic activities were inside countries and not across their borders.[2] Some of them say, The phenomenon of globalization contains clear contradictions. At best, it has not taken shape yet.

Restrictions on the Theory of Globalization (The Incomplete Realization of the Concept of Globalization):

The following are some restrictions facing the theory of globalization, or rather, a number of contradictions found within the theory:

- The globalization theory claims openness and the freedom of markets, the world has become one village and globalization

(1) Heywood, Andrew, Politics, Pelgrowe, Hampshire and New York, 2002, p. 141.
(2) Ibid., pp. 141-142.

is an imperative natural operation. This is something that does not withstand the test. [1]

- Most of what the theory claims lacks historical depth.

- Some theories describe the present world situation as unique, firm and stable. This is incorrect. [2]

- The economic system today does not represent the phenomenon of what is called the global village, historically it is less open if compared with the world economy between 1870 and 1914.

- The multinational companies are relatively limited. Most of the companies are national but carry on trade internationally. There is no movement of capital from the advanced to the developing countries, because the investments are concentrated in the advanced countries, further concentrated within three blocs: Europe, North America and Japan. These blocs control and organize the world economy. Then how can economics become international in such a situation?

- The effect of globalization is not equal in all communities. There are people who have not used the telephone in their lives. The correct thing is that globalization can be implemented in the advanced world only. [3]

- Globalization is a triumph for Western culture, its view of the universe and its way of life at the expense of the views of the other cultures. [4]

- Not all people benefit from globalization. There are losers, and they are the poor countries and their people. They are exploited by the rich and powerful nations who own the high technology. [5]

- Globalization is not only an imperialist phenomenon but it is also exploitative. And it is difficult to call to account the powerful

(1) Ibid. Waters, Malcolm, p. 9.
(2) Ibid., pp. 9-10.
(3) Ibid., p. 10.
(4) Ibid., p. 10.
(5) Ibid., p. 10.

international entities that perform such exploitation. If a state takes certain measures that would negatively affect the profit of a branch of one these companies, it would immediately close the branch (and its cash) and move somewhere else. This by itself forms a deterrent to the host nations against following policies towards these companies that would be considered unsuitable. (1)

- The great powers still protect their economies and do not apply the principle of free trade and the elimination of customs duties and tariffs. The evidence is seen in the recent "banana trade war" between the USA and the European Union. In that case, the USA threatened to impose sanctions on the European Union if the conflict over banana trade was not solved. The USA justified its position by accusing the EU of unjust commercial practices through its favoring of banana imports from its ex-colonies, African and Caribbean countries, at the expense of banana imports from the farms of Latin America, which are mostly owned by American companies. The USA gave itself the right to impose sanctions unilaterally, overstepping the World Trade Organization. It alleged that the practice was unjust, or rather, did not comply with the trade interests of the USA. Then how could this become a right, based on the call for freedom of trade, without consideration of the conditions of the developing countries that have not completed their production infrastructure? (2)

The USA had a similar situation during the steel and iron dispute, when the US imposed customs duties on the import of steel and iron to protect its industry. This caused Japan and the European countries to take counter measures. Also, there are the USA position towards the Kyoto Agreement and the prohibition of landmines, and many other different cases.

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(1) Ibid., p. 10.
(2) Abdel Fadeel, Mahmoud, Egypt and the Winds of Globalization, Dar Al Hilal, 1999, pp. 217-218.

Globalization: Is it Imperative or Optional?

Is globalization the product of imperative causes, or intentional causes that rely on the will of perpetrators? Are there any factors outside of human desire that necessitate its occurrence? Is it imposed upon use and we have no choice over it or is it personal policies that can be avoided?[1] In other words, are there objective factors that necessitate it and the community of man has no choice in it?

The answer to these questions is: Yes, there are objective factors, but the presence of these factors and the rules to control the change and development of societies does not prevent the individual from having a role in this change and development. There is no discrepancy between the presence of objective factors and the effectiveness of people in taking the views of these factors and controlling them to serve their interests and intentions.

But the real question is: Is it actually possible, according to the facts of the Arab and Islamic communities and the world order, for the people of the Arab and Islamic nations to have the power to generate the control and change? And how can that be accomplished?

There are factors that form the world order. These factors are relatively independent from the will of those who dominate it. Also, there are less independent factors. The more independent factors can be referred to as the capabilities and mechanisms of globalization.

The globalized world, as we have said earlier, has yet to be formed. It is in the stage of formation, and if the factors for forming it lie with certain powers, then it will be molded according to the interests of these powers. What complicates the issue is the fact that these mechanisms are not available for all. In fact, the most dangerous thing is that there is one power attempting to prohibit others from owning these mechanisms, especially the military ones, and to a certain extent economic and cultural mechanisms as well, so as to deny competition against them.

Reference has been made to some of these mechanisms and the objective factors when we dealt with the functional factors of globalization. Now we would like to add some other factors and causes, noting that some may be repeated.

(1) Al Khouly, Osama, Journalist, «Globalizat' 'n and the Arabs», p. 413.

Objective factors: [1]

1- The communications revolution, which resulted in the contraction of time and place through inter-satellite communications, the computer (Internet) and the mobile phone. Additionally, the ease of movement of commodities, capital, information and manpower.

2- There are risks that threaten all mankind, such as environmental risks, including pollution and contagious diseases, deadly weapons, as well as international organized crime, drug trafficking and terrorism (both state-sponsored and individual). No single nation can confront and face these problems or protect itself against them.

3- Mutual dependence: where is it impossible for any nation to be self-sufficient. Therefore, it is important to divide the labor on international bases.

4- The spread of intellectual and scientific views that lead to a kind of cultural homogeneity in the world.

5- The spread of ideas and methods for life and methods of conduct, characterized by attraction through mass media and intense effective high-tech publicity campaigns. Examples include food and beverages, clothing, music, art works, furniture, etc. It has become clear that it is impossible to resist, especially for the young, in the absence of alternatives having the same or similar attractions.

6- Recently there have been principles that the West has been calling for with self credibility that have met international acceptance, such as the principle of democratic rule, alternation of authority, supremacy of law, multiplicity and the principle of human rights.

7- The emergence of mighty multinational companies high competent and with huge capabilities.

8- The spread of the English language and its tendency to prevail. It has become the language of contemporary advanced sciences.

9- Emigration: the Western nations have restricted it because of conflict with their interests.

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(1) Abdul Zhahir, Hassan Eissa et al., The Islamic Culture and the Contemporary Challenges, Abdalla Hassan Zarroug, "Globalization", pp. 535-537.

10- A reference must be made that part of the causes to consider humanity as one entity is the fact that the nature of man and his origin are one thing. Therefore, the necessities for his continuance and destiny are also one.

11- Finally, the underdevelopment of the Islamic and Arab communities, and the Third World, which renders them to imitate the stronger and more advanced nations.

Most of these causes are objective. Although they are man-made, the risks that threaten the world require cooperation, support and unity. Also, development in the field of communications and transportation technologies represents an objective cause for influencing and being influenced.

Although these last causes are intentional or optional, e.g. multinational companies, the spread of English language, the West has worked to create them because of their scientific position and the attraction of certain Western styles of life. These include the means of lessening the burdens of household chores: microwave ovens, washing machines, recreational appliances and consumerism in general.

It has become necessary to take these factors under consideration. They had a great effect on the lives of Arabs and Muslims, and it would be difficult not to import them, because most of our people are desirous of owning them. All attempt to own a car and the means of recreation and comfort.

Most people in our world aspire for a higher standard of living according to the contemporary standards. That does not mean we submit and accept this fact by adhering to it. However, we must consider that these trends have become an objective reality and we should consider the means to deal with them. They might include resisting the status quo and hence changing it.

The phenomenon of globalization has had a great effect. We shall mention the negative effects, because mentioning them is important in defining the way to deal with it and control it.

The Negative Effects of Globalization: [1]

«A counter movement, globalization looms in the horizon, uprooting all the gains realized by the working and middle classes. The increase of unemployment, the decrease in wages, the deterioration of the standard of living, the shrinking of social services rendered by the government, the release of the market mechanism, the refraining of governments from interference in economic activity – which restricts its role in guarding the system – aggravation of disparity in distributing the income and wealth among the citizens, all this is a return to the same situations that distinguished the first beginnings of the capitalist system during the industrial revolution.» [2]

1- It has become clear that the world order is unjust and partial to the powerful and advanced nations and does not allow equal chances to all countries.

2- 358 billionaires together own a wealth that matches what 2.5 billion inhabitants of the world own. [3]

3- The New World Order has lead to an increase in unemployment rates. It will lead to a greater increase among unskilled labor whenever its implementation is widened. This phenomenon will affect both the advanced and the developing nations.

4- The big nations restrict the freedom of trade when that freedom is not to their interest.

5- The withdrawal of the support offered to the poor and calling it economic stabilization. [4]

6- The New World Order transgresses the cultural privacy of the states. The world's civilizations are numerous; there are operations going on to obliterate peoples' identity, thus denying the world the advantages of cultural multiplicity.

(1) Ibid., pp. 540-541.
(2) Martin, Peter Mans and Suemann, Harold, The Trap of Globalization, translated by Adnan Abbas, 'Alam Al Ma'rifah (The World of Knowledge), Kuwait, 1998, pp. 8-9.
(3) Ibid., p. 11.
(4) Ibid., Al Khouly, p. 162.

7- The duplicity of standards. The great dominant states measure with double standards. A standard for the subordinate states that serve their interests and a standard for the states that seek independence and work for the interest of their people and nation. The door was wide open for imported commodities to replace national products. They call this structural adjustment.

8- The spread of the consumer culture, the dependent and superficial cultural, the culture of deformation of the others character, the materialist culture, the culture of violence and sex, the meaningless culture that does not give life a high meaning or an objective.

9- The economic activities that lead to profit are no longer productive. It has become speculative operations in stocks and shares instructed by the computer, the Internet and the mobile phones.

10- The united culture has a purely abstractive nature. It expresses tolerance, multiplicity and the individual options. These general values may be good for consolidating the relations between the cultures and may be good for the world order. But they might not be good for the system of a certain community, because in such a case, it needs to have a definite significance. But the Western powers insist on implementing these principles inside their societies and do not attempt to implement them across the other societies.

The State and Globalization:

Some researchers think that the beginning of the world order goes back to the Treaty of Westphalia (1648 AD) [1]just as the emergence of international law and sovereignty of the state over its lands, as well as the non-interference of a state in the affairs of another recognized state. But the true emergence of international law came in the 20th Century. The modern state has borders, a central administration, financial control mechanism, distribution of resources, and the issuance of laws and their execution. It has a regular army and formal relations with other governments and states through diplomacy. It can declare

(1) Ibid., Held et al, p. 9.

war, impose taxes, etc... On the phenomenon of globalization, the skeptics think that the state is still important and it still exercises its tasks. All the educational, political, economic and cultural institutions are still under its responsibility, and some of its vital functions include the recreation of society, support for its solidarity and health services. [1] And they consider the state as still alive and capable of barter with its constituents. [2]

On the other hand, the skeptics believe that it is impossible to remove the national cultures by international force or by way of an international folk culture. They support their position by saying, «Although modern means of communication bring the others nearer to us and make our entrance to them available, at the same time it creates awareness of their difference and disparity.» They affirm the fact that knowing someone else does not mean agreeing with him. They also add, «Culture has a great effect on the way of life of a people, and the press and local television still have many leading ideas.» [3]

The fear of domination stimulates a kind of resistance in the people, especially when the domination was considered as a kind of colonization. It also leads to the revival of languages and cultures of the minority that were neglected, provided that the will of domination reflects negatively on globalization through new social movements that would stand against capitalism and the freedom of trade. On the other hand, the advanced nations did not escape the great effect of cultural changes. In exchange for Coca Cola and McDonalds, the advanced nations became affected by non-Western religions, medicine and ways of treatment, artists and literature. [4]

Many researchers cast doubt on the concept of disappearance of the state and the benefit resulting from that, due to a lack of evidence

(1) Ibid., p. 10.
(2) Ibid., p. 11.
(3) Ibid., p. 16.
(4) Heywood, Andrew, Politics, pp. 138-139.

that the strong nations and the big coalitions will vanish or disappear. But the small and weak nations may disappear if their state of weakness continues. Is it possible for the small nations to change to strong ones if just circumstances for competition were available?

Some may ask themselves, why the insistence on the continuance of the state (all states)? The answer is because there are nations that will persist, and for that reason all have the right to continue. But the most important thing is that there is necessity that imposes the continuance of these states, because their disappearance means the vanishing of the culture of a whole people. It also means the supremacy of a single culture, which in fact is not worthy of supremacy. The disappearance of the state means that injustice will befall by means of the actions of the great nations and multinational companies. This injustice actually has taken place. It is the same thing that prompted groups to revolt and demonstrate in Seattle and in European cities against the scheme of globalization and its unjust monetary and economic policies.

History teaches us that the resistance of injustice leads to its disappearance, and if people submit to it, it will prevail. If the weak adopted the means of power, they would reach that power whatever obstacles were put in the way. We shall suggest an effective method for dealing with globalization. But if globalization was in the interest of all, then it would become necessary for all to make it succeed. But the scramble for it among the states and the great coalitions to realize their own interests requires the small entities to be part of this scramble so as to settle their affairs by what would be useful to all humanity. We shall propose an international order that we believe will be in the interest of humanity as a whole.

But if globalization is not meant to be open, i.e. everyone would be able to communicate and deal with everybody else on the planet Earth, then this realization would depend upon the abundance of the means of communication for all people of the world. It will also depend upon the effectiveness of those individuals to affect the content of this continuity and control it.

National Culture, Identity and Globalization:

The proponents of globalization see strong phenomena of international belonging and feelings that exceed national allegiances. They also see movements formed with international objectives, such as environmental protection, combating disease and poverty, human rights and the Amnesty International Organization, which spread the international awareness and sentiments upon which these organizations were formed. What hastened the globalization of culture was the emergence of new means of communication and transportation such as spacecraft and the Internet. These, in turn, have created changes in all societies and affected the identity and separated them from time, place and traditions. But the opponents say that the emergence of new systems of communication, especially the new means of information, such as printing, have helped spread national history, legends and rituals. It has also helped construct the memory of the society and support ethnic communities.

The proponents dispute the truth of what the opponents mention and they say that there is development within the international organizations such as the UN and its specialized agencies, the pressure groups and other social movements. These groups, according to them, have changed the states' dynamics and secular society. The state has become divided as both an arena and a source for policies. It has been penetrated by a network of government and non-government agencies, both local and international. The non-governmental organizations (NGOs) have been penetrated by the international powers and organizations, in addition to the presence of international entities that decide the general policies, such as the Group of Seven, the UN, the IMF, the World Trade Organization, the European Economic Union and OPEC, in addition to the emergence of multinational companies.(1) Also, there have emerged regional groupings in the Americas, Asia and Africa that have deepened the relations across the regions. They have exceeded traditional

(1) Ibid, Held, The Global Transformation Reader, p. 11.

regional and international geopolitics in the fields of terrorism, drug trafficking and illegal emigration. They recognize no borders. [1]

Explaining the Phenomenon of Globalization:

There are schools with different theories for explaining international politics: idealism, realism, pluralism and Marxism.

Idealism:[2] Idealism sees international politics from the perspective of ethical values and legal standards, and cares less for the experimentalist analysis. It calls for peace and collective security, international law, freedom of trade, the formation of democratic national governments that help one another to realize common interests and there should be no war, unless war is ethically justified.

Idealism came back through the new liberals who were amazed by power politics, which does not give any consideration to ethics.

Jimmy Carter, the former US President, tried to restore ethics to American foreign policy when he stipulated that economic and/or military assistance be under systems that provide assistance in conformity with human rights, and that direction relied on the policy of cooperation as a solution to international problems. [3]

Realism: Realism concentrates on the supremacy of power and the striving for national interests. The basic assumption of realism is that international politics are motivated by the nation state. Since it has the sovereignty, it acts independently. Realists confirm that the world order would be in its original state when it acts naturally and that is an anarchic quality. But in the case of an international anarchist system, the state helps itself. This is the reason why the realists concentrate on the role of power in international affairs. And so as to guarantee its security, the state enters into alliances with other states.

Since wealth and resources are not equally distributed among nations, this leads to the presence of a great power. This power may

(1) Ibid., p. 12.
(2) Ibid., pp. 126-128.
(3) Ibid., pp. 128-129.

form one leading figure, or two or several. In the case of two or several leading figures there will be a balance of power. But in the case of one pole, this would lead to its domination. And the multipolar system might be a case of instability. We might consider Huntington's theory of explaining international relations as realistic. He claims that «... the basic source of disputes in this new order is neither ideological nor economic. It is cultural. » He predicted that this source would be the basic source of the future and that the nation states would continue to be the stronger players in international affairs. [1]

He also predicted that great disputes and divisions would occur among nations with different civilizations and cultures. Civilizations differentiate one from another by history, language, culture, and traditions and most importantly by religion. He concluded with historical incidents to support his position. He said that the world had become a smaller place and the reaction between civilizations of different people was increasing. Emigration from North Africa to France had generated enmity among the French. At the same time, it increased the respect for the European Catholic Polish immigrants.

Huntington also drew conclusions from the clash between the Hindus and Muslims in India and that between the Muslims and Serbs. [2] He mentioned many examples to support his theory. He said that secularism is a retreat in the face of religion, mentioning that the world had witnessed security towards the end of the 20th Century, and he acknowledged bestowal of the character of the Hindu in India, and that the elite from the graduates of Oxford and the Sorbonne had been in the past from among those who approached or submitted to Western thinking. People used to be conservative and bound by their religious traditions and cultures. Now the opposite was taking place.[3] He said that the West must maintain the military and economic power necessary to protect its interests in the face of these civilizations.

(1) Ibid., Huntington, p. 17.
(2) Ibid., p. 27.
(3) Ibid. p. 21.

He urged the Western world to support the disputes and conflicts among the Confucius states and the Muslims, and to also support the groups sympathetic to Western values and interests.

And he said, "What is important for the people, end the end, is not the ideology or the economic interests, but faith, blood, family and religion.[1] That is what brings people together, what they fight for and die for.Huntington claims that his model was the best for understanding the changes going on in the world and how to confront them.

He concluded up with acceptable recommendations, such as the necessity for the state to co-exist. But these are not consistent with the assumptions and directions he offered. If the objectives were co-existence and the recognition of the other, and if the aim of the West was to strive for military supremacy and maintain its interests, then it remains for us to prove another assumption. That is, the 'other' (the Muslims) plans to transgress on the West and its interests, and in truth he does not want to transgress the interests of the 'other'. So how can we explain his (Huntington's) call to the West to ignite conflict and wars among other nations? And how can we explain the attempt of the West to destroy the competing powers without any evidence that these powers attempt to commit an aggression upon them, and that their aim was not to defend themselves?

The relations between the West and the Muslims can be concluded by conventions and agreements without clashes or preparations for clashes. The Holy Qur'an has defined this relation in the noble verse: **«Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes, from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.»** *(Al Mumtahinah:8)*

Pluralism: Pluralism is a sociopolitical theory. It focuses on the distribution of power among different competing groups and entities. Realism assumes that states are like solid billiard balls; everyone represents an independent unit that affects others through external pressure.

(1) Ibid., p. 88.

From a pluralist point of view, realisms comparison of the states with billiard balls distorts the image of politics because it neglects the effect of multinational companies and the entities that work through nations and non-governmental organizations. Also it neglects mutual state independence for certain economic affairs. We ought to take notice that pluralism does not reflect the idealist belief in the absolute ethical principles, as much as it reflects the increase of an international phenomenon of some relying on others.

Marxism: [1] Marxism concentrates on economic power and the role played by international capital. Basically, Marx was concerned with national capitalism. But his work includes a theory on international capitalism. And international capitalism is the highest grade of capitalism. The new Marxists concentrate on the development that took place in the 20th Century, i.e. the emergence of the capitalist system. This system, in turn, resulted from the emergence of multinational corporations, these firms replacing the nation states. They operate within a structure that guarantees the long-range interests of international capitalism. This trade and production system has divided the world into the center and the periphery. The center is the northern states; the peripheral is the southern states. The North owns the technology and cream of the investments, while the South provides cheap labor. The peripheral regions have been marginalized, a fertile land for ethnic nationals. According to this view, globalization amounts to the dismantling of nationalities. [2]

The World Order in Recent Times:

Among the more important characteristics of the situation of the world are: the dissolving of the Soviet Union, the fall of the Berlin Wall in 1989, [3] the supremacy of the sole super power, the meeting between NATO and the Warsaw Pact nations and the declaration of an end to hostilities between them, and the end of the Cold War.

(1) Ibid., Held, pp. 129-130.
(2) Ibid., pp. 130-131.
(3) Ibid., p. 131.

These changes were considered as a triumph for the United States and its liberal democratic system. The Western theorists, like Fukuyama, justified this victory by saying that the reason is because the liberal democratic system is the best that humanity could reach (in comparison to other social, national and religious systems) and that there would be no system better than that. Fukuyama expressed his theory in his book, «The End of History. » [1]

Fukuyama's saying that the greatest part of humanity was heading towards liberal democracy depends relies on a weak psychological foundation. He mentioned that the basic motive for human beings is the realization of respect and appreciation. [2]

In our belief, and in the belief of some psychologists, the people's recognition and appreciation of an individual does not represent the highest aspiration of a person. Maslow mentioned that the best people care for the external problems and not for themselves. They do not need others but they accept them and enjoy their relations. Maslow also said, «Others have their own objectives and values and they do not rely on other views.»

The theory of Fukuyama is a reflection of American culture, in which most Americans endeavor to fame, glory and appreciation. It is the culture of lights and cameras.

On the other hand, Fukuyama praised the role of knowledge in the life of man. There is no doubt that learning has an objective role, but it cannot be enough reason for a happy and valuable life. He avoided talking about happiness as a goal for man and considered it as obscure.[3] There is no ambiguity in the matter of happiness as he attempted to make us believe.

We believe that any social theory that avoids discussion on the matter of human happiness is a failing one. Also, Fukuyama's praise of human homogeneity and the absence of all cultural differences that

(1) Ibid., p. 131.
(2) Fukuyama, Francis, The End of History, translated by Hassan Ahmed Amin, Al Ahram Translation and Publication Center, Cairo, 1993.
(3) Ibid., p. 12.

would enrich the human existence can be considered as an invitation to suppression and despotism.

Finally, there is no evidence that a system formed on a religious basis can be more despotic than the liberal system he calls for. Just as Western thinkers don't agree on an accepted formula for the democratic system, it stands to reason that this democratic system does not solve the many problems swarming over the Western communities, such as the increase in the rate of crime, worry and loss over the meaning of life, etc. This is due to the fact that these problems exceed the pure political and scientific extent.

Scholars have differed in their descriptions of a world dominated by one leader (USA) after disappearance of its counterpart, namely the Soviet Union. Some of them explained the behavior of the sole super power as ethical in its motives because it stood against oppression and expansion and the isolation of human rights. They conclude that when Iraq annexed Kuwait, the US formed a broad coalition from among the West and Muslims to liberate Kuwait in the 1991 Gulf War. [1] They also draw conclusions on the role played by the Serbian forces from Kosovo.[2] They also conclude that by overthrowing the Taliban government in Afghanistan, America was concerned with liberal democracy and the spread of political and economic freedom and not seizure and plunder. And they say, If the US aimed to encourage democracy in parts of Latin America and Asia to replace despotic governments, then the reasons for all its intervention were humane and ethical, not strategic.

Most observers see that the US purpose behind these wars was not brotherhood and world peace. Noam Chomskey (the famous linguist and scholar) expressed this view by saying, «It is incorrect to say the US is a power without a purpose, because the first war the United States launched against Iraq was intended to maintain the flow of oil to the Western world. Then the true purpose of the US moves was the maintenance of its interests and domination of the world.»

(1) Ibid., p. 11.
(2) Ibid., Heywood, p. 133.

It is worth mentioning that the critics of human intervention in the affairs of independent states are opposed by the following points:

1- Any violation of the sovereignty of the state weakens the laws of the world order.

2- Military intervention always renders matters to worse situation, and makes the intervening party involved for a long period.

3- Every aggression is granted legitimacy by the excuse of humane justifications.

How do We Deal with the Phenomenon of Globalization?[1]

There are different directions and stances towards and against the phenomenon of globalization:

1- The direction of dissolution and surrender to Western power, keeping pace with the globalization operation and the allegations of realism and nationalism. «It is the surrender that leads to dissolution and disunion and the joining of the dominant cultures, without personality, program or objective participation.» Indeed, it is abandonment of our historical role entrusted to us by Almighty Allah when He said. «**You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed.**» *('Al 'Imran:110).*

2- The direction of retreat and isolation is an impractical stance. It is based on the allegation that what happens today in the world is purely evil, and we must distance ourselves from it.

3- Some declare comprehensive war on the New World Order. This too is impractical. The ownership of weapons of mass destruction by some states makes waging war, even if it is justified, unrealistic, because that means total destruction. On the other hand, the West is not a single entity. For example, when the US wanted to wage war on Iraq, great sectors of Western peoples and governments opposed this

(1) Abdul Zahir, Hassan Eissa, et al., Islamic Culture and Contemporary Challenges: Globalization, by Abdalla Hassan Zarroug. pp. 541-543.

war. Some of them sacrificed and exposed themselves to danger. **«And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness..»** *(Al Ma'idah:8).*

4- There is the direction of Islamization in the face of globalization, i.e. the interaction and appraisal of the phenomenon, establishing its origin, and maintaining the constituents of the nation, its constants and identity, so as to maintain its interests by all ways and means, whether peaceful or through resistance, according to the exigencies of the situation and the ability of the nation. **«Allah does not charge a soul except (with that within) its capacity.»** *(Al Baqarah:286).* **«And those who strive for Us, We will surely guide them to Our ways.»** *(Al Ankabut:69)*

The fourth trend seems to be the move serving the aims of religion and what it commands. It is the reasonable and appropriate move. So what does this trend mean? How can it be realized in the real world?

The Arab and Islamic nations are in a state of weakness, breakdown, fracture, contention, political and ideological difference, mental scatter and military and economic weakness, predominated by despotic and undemocratic systems. Illiteracy prevails. The only way for these nations to succeed and become strong is through unity and the abandonment of separation and narrow self-interests, in conjunction with the subordination and allegiance of non-Muslims and the adoption of power, progress and advance. Allah the Almighty says, **«O you who have believed, fear Allah as he should be feared and do not die except as Muslims (in submission to Him), And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you-when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.»** *('Al'Imran:102-103).* And Allah the Almighty says, **«Indeed, those who have divided their religion and become sects you, (O Muhammad), are not**

(associated) with them in anything. Their affair is only (left) to Allah; then He will inform them about what they used to do.» *(Al An'am:159).* And the Almighty says, «**And be not like those who started from there homes insolently and to be seen of mn, and to hiner (men) from the path of Allah.»** *(Al Anfal:47).* Likewise, if they adopted the moral, material and mental powers and spared no effort and were patient in that regard: «**And thus We have made you a median (i.e. just) community that you will be witnesses over the people and the Messenger will be witnesses over you.»** *(Al-Baqarah:143).* «**And, prepare against them whatever you are able of power and of steeds of war.»** *(Al-Anfal:60).* «**You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.»** *('Al 'Imraan:110).*

The Islamic nation owns the basic elements of unity more than any nation: Unity of religion, thought, Sharia, the order of life, unity of history, destiny and aspirations, and the unity of interests. Muslims have one qiblah, one Book, one Deity, they pray five times per day and night, fast during the same month of Ramadan, go to the same location, they are all prohibited from drinking alcohol, committing adultery and eating pork. «**And indeed this, your religion, is one religion, and I am your Lord, so fear Me.»** *(Al Mu'minun:52),* and Islam develops the strongest motives for unity, including the motive of religion and thought, affection and brotherhood, «**The Muslims are brothers to each other.»** *(Al Hujaraat:10).* So the unity of religion is represented in monotheism. Allah is One (unity of the Creator) and unity of existence and humanity.

But where can we start?

I would say, and may Allah grant us with success, we start by understanding the phenomenon of globalization and the reality of the New World Order, its theoretical and philosophical foundations upon which it is supported. We have tried to demonstrate that, as well as the more important questions that we have tried to answer in order to change what is imperative or affect it. Another question has

emerged from the above question: What are the functional and objective factors that form the New World Order? Has this order actually been formed? What are its negative and positive effects, if any? Besides knowing the New World Order, we also need to know the reality of the Islamic world, the capabilities of the nation and its strength and the aspects of the deficiency within it.

In the light of both this reality and what we have given as fact concerning globalization, it becomes necessary to make a strategy for change and define the stages where the short-term goals of this strategy can be realized according to stipulated mechanisms, arriving at the final objectives. This strategy must be on two levels: A strategy at the societal level and/or that of a certain state, and a strategy at the level of the whole nation.

Among the more important things for change to be concentrated on is the realization of Islamic unity, as well as religious and intellectual homogeneity. To effectively work with globalization, we must capably employ its mechanisms. The most important of them, as we have said, are the mass media, information technology, international organizations and NGOs. Also, this requires winning public opinion, utilizing international law to serve the interests of Muslims, realization of justice for all humanity, the spread of peace culture and dialogue, strengthening the opportunity for those negotiating for the Islamic community, adopting economic and military power and the call for a world order in which the present practices can be put right, a system where Islamic values become a constitution that regulates mankind.

The following is a list of these values: [1]

1- **The Principle of Justice**: Allah, the Most Sublime and Almighty, ordered justice: «**Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be**

(1) Ibid, Abdul Zahir, pp. 549-558.

reminded.» *(An Nahl:90)*. And He rendered justice as the aim of all prophetic missions and the revelation of all holy books: «**We have already sent our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain their affairs in justice..»** *(Al Hadeed:25)*. Islam has prohibited us from making enmity a cause for hindering the execution of justice: «**O you who have believed, be persistently standing firm for Allah witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah, indeed, Allah is Acquainted with what you do.»** *(Al Ma'idah:8)*. Islam has also prohibited us from making favoritism a cause for hindering the implementation of justice «**Ȯ you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against your selves or parents and relatives.** » *(An Nisa':135)*.

2- **The Principle of Recognition**: On the dissimilarity among people, Allah, the Almighty has said: «**And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, «I will surely fill Hell with jinn and men all together.»** *(Hud:118-119)*.

3- **The Right of Religious Freedom**: Allah, the Almighty, says: «**And had your Lord willed, those on earth would have believed – all of them entirely. Then, (O Muhamad), would you compel the people in order that they become believers?** » *(Yunus:99)*.

4- **The recognition of the general Characteristics in Language and Color**: Islam considers this one of the diversities that enriches life. Allah, the Almighty, says: «**And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors.** » *(Ar Rum:22)*.

5- **War in Islam is not within the Essentials of Relations**: Rather, the essential of relations is peace as called for in the Qur'an. The incentives for war in Islam are:

a-**The repulsion of aggression on Muslims**. Allah, the Almighty, says: **«Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors»** *(Al-Baqarah:190)*.

b- The guarantee of missionary activities.

6- **Respect of Covenants and Conventions**: Contrary to what the others do. **«And fulfill the covenant of Allah when you have taken it, believers), and do not break after their confirmation while you have made Allah, over you security (i.e. witness).»** *(An Nahl:91)*. **«Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term (has ended). Indeed, Allah loves the righteous (who fear Him)»**. *(At Tawbah:4)*

7- **The Urging of Being Acquainted with One Another: «O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.»** *(Al Hujurat:13)*.

8- **The Call for Dialogue Among Civilizations**: Contrary to what Huntington called for, a struggle and clash among civilizations, nor what Fukuyama called for, the domination of Western civilization (The End of History).

9- **The Urging of Beneficence: Charity and cooperation**: **«Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes- from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.»** *(Al Mumtahinah:8)*. **«And cooperate in righteousness and pity, but do not cooperate in sun and aggression. And fear Allah; indeed, Allah is severe in penalty.»** *(Al Ma'idah:2)*.

10- **The Necessity of Competing to Maintain Rights**: «**(They are) those who have been evicted from their homes without right, only because they say, our lord is Allah. And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned (i.e., praised). And Allah will surely support those surely support him (i.e. His cause). Indeed, Allah is Powerful and Exalted in Might.**» *(Al Hajj:40).*

11- **The Call to Repulse Injustice**: Prophet Mohamed said: «**I was present at an alliance in the house of Abdallah bin Jad'aan. If I was invited to it in Islam, I would have responded.**» The alliance was for the assistance of the aggrieved. Allah, the Almighty, says: «**And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.**» *(Al Hujurat:9).*

12- **The Urging to Prepare a Force to Deter Aggressors and Enforcement: «And, prepare against them whatever you are able of power.»** *(Al-Anfal:60).*

13- **The Call for the Realization of the Best Kind of Life While Forbidding Corruption: «Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned so He (i.e., Allah) may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness).»** *(Ar Rum:41).*

Islam prohibits maltreatment, aggression, adultery, fornication, corruption, arrogance and malicious conceit. Many verses in the Qur'an speak on these concepts. For example, Allah the Most High says, «**...and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.**» *(Al A'raf: 85).*

«Say, 'My Lord has only forbidden immoralities, what is apparent of them and what is concealed, and sin and oppression without right, ...» *(Al A'raaf:33)*. **«And how many a city which was unjust have We shattered and produced after it another people.»** *(Al Anbiya':11)*. **«And when he goes away, he strives throughout the land to cause corruption therein and destroys crops and animals. And Allah does not like corruption.»** *(Al-Baqarah:205)*.

Islam laid the foundation for an elevated society, that believes in Allah, the Creator, and worships Him, realizing what longs in man's soul, tasting the blessings of Allah, contemplating the Kingdom of Heaven and Earth, and loving what is good for his brothers in religion as well as his brothers in humanity. This constitutes an integral society where the values of consultation, justice, chastity, truth and tolerance all prevail and one can thus realize the necessities of life. It is a society that attempts to realize its needs and luxuries without wastefulness, thankful for the blessings of Allah in the times of ease, patient and content during affliction and trial, eagerly awaiting the eternal life and happiness of Paradise.

14- Economic Dealings: are freely conducted in Islam unless they clash with prohibitive provisions. Developmental and economic activities rely on the principle of that which is beneficial, averting corruption of what is not taken as exception by legal provision. Mostly these dealings work through individual initiatives and direction from the state. Some of the important principles and bases that regulate the Islamic economy are: Presenting the vital interests of the group over the interest of the individual, warding off corruption takes precedence over gaining benefit, freedom should not lead to harm. So, people are allowed to practice their freedom within the limits of Islamic values and principles. And the state has the right to intervene in cases of squandering: **«And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them**

words of appropriate kindness.» *(An Nisa':5).* Perhaps intrusion comes through accidental circumstances. Then it must be reversed to a state that is of equal value. The state may interfere to prevent monopoly, injustice and malicious acquisition of the property of others, prohibited commodities and illegal dealings. Scholars disagree in defining when the state can interfere, i.e. when the market can be free and when it must observe the direction of the state. Nevertheless, the difference is settled through the principle of consultation.

15- **Islam is the True Religion**: Islam is the protecting or supervisory religion over all other revelations and religions. In Islam, all other prophetic revelations were completed. That doesn't mean the other religions must disappear from existence. Difference is within the laws of life and existence. However, the idea of tolerance does not mean we should not say what we have is the truth. Nor does it mean we should not call others to what we believe to be true and good. But the mistake is in not wanting others to share with us the good we have. We must invite others by wisdom and good preaching and argue with them with what is best.

16- **The Nation of Islam is a Missionary One**: It is not a nation of constraints and exploitations. «**Let there be from you a nation inviting to the best, commanding what is right and forbidding what is wrong, and they will be successful.**» *('Al 'Imraan:104).* No one has the right to forbid anyone from listening to the voice of truth, or deny him the right of choice.

Although space does not permit, it is possible to explain these principles and foundations and combine them or bring them into relation to each other. Likewise, they can be compared to the positivist principle of self-connectivity. It can also be tied to reality.

We have mentioned that dealing with the phenomenon of globalization requires a strategy on two levels, the level of society and the level of the state. We also mentioned that effective dealing

requires the capable application of globalization tools. This in turn requires the reformation of the education system to elevate the economic and technical capabilities, reformation of the political and information systems, renovation of Islamic values and amending the belief and social orders.

These all require the following:

First: Reformation of the Education System: [1]

Targeting the creation of an integrated Islamic personality, mentally, morally, spiritually, corporally and behaviorally. This would be through:

1- The creation of the motivation for perfection and excellence.

2- The establishment of strong institutions to realize the objectives of education.

3- Material and moral support for these institutions.

4- Preparing the curricula, teachers and highly efficient materials.

5- Encouraging and supporting scientific research, firmly establishing all the sciences, e.g. the social sciences (History, sociology, psychology, economics, political science, etc.), physics and the applied sciences, while making Arabic the basic language with concern for all other languages, especially English.

6- Graduate highly qualified students and researchers. This means development of intellectually and scientifically oriented individuals, with self-acquired high knowledge, and a critical and creative mind, responsible and characterized by scientific conformity. No creativity is expected from someone that just conforms and imitates, whether that is towards what is old or what is modern. That does not mean that our scientific traditions and the efforts of our scholars are useless. Nor does it mean being an innovator of religious principles or disregarding Western scientific advances.

(1) Ibid., pp. 546-549.

Second: Economic Unity and Reform of the Economic System:

This will be accomplished through:

1- Establishing economic integration among the Arab and Islamic nations. There are Arab nations that have capital and natural resources, others that possess manpower and still others that boast agricultural lands.

2- The limitation of foreign investments where it would be useful and productive.

3- Furnishing economic competence and the creation of a space for external competition.

4- Curbing and stopping the flight of Arab capital abroad, and encouraging investment among Arab nations.

5- Paying attention to the human being as an important factor in the development operation.

6- The fair distribution of income, where every citizen feels satisfied of getting his fair share. Thus all are motivated to work.

7- Combating parasitic and unproductive work.

8- Utilization of the experiences of states, e.g. Japan, China and the East Asian countries, that have realized economic success and avoidance of their failures.

9- The economy should be planned by the state, working through legal principles, extending public interest over private interest, fending off evil as precedent over attaining benefit, and many other Islamic principles.

10- Strengthening the negotiating power of Arab and Islamic nations.

11- Promotion of information in this age of technology. Raw materials and natural resources no longer enjoy the same importance in the contemporary economy.

12- Standing against corruption and bribery, as well as illegal and incorrect economic practices.

13- Tying economic activities to Islamic values, (what is allowed and what is forbidden), i.e. establishment of the Islamization of the economy.

Third: Work Towards the Realization of High Technology:

By means of:

1- Reforming the education system.

2- Reforming the economic system.

3- Redirecting the Islamic nations from their imperfect and unproductive trends.

4- Showing interest in industry and technology, and starting to assimilate the sciences of modern technology by developing the industrial capabilities of the nation. First we should develop the ability to operate and maintain the existing machinery, using imitation as well as creativity of industrialization. Next we must show concern for the rehabilitation and training of technicians and academicians.

Fourth: Reformation of the Political System:

This can be achieved as follows:

1-Drawing up a constitution to realize Islamic political principles.

2- Rule should be by consultation between and among Muslims.

3- There should be rational political education.

4- Participating in creation of a just and democratic world order, a system that maintains a good, decent and pure life.

5- Firmly establishing the political system

Fifth: Reformation of the Media System:

The media have become greatly important in the world of today, crossing borders and surmounting barriers. Media molds the mind, appetite and behavior. The status quo of our media today is unsatisfactory, in spite of the sincere attempts here and there. Despite some successes, our Islamic societies are still prey to a fierce mental invasion. Our mass media still broadcast contradictory and condescending affairs. What is needed? We need to take care of this establishment whose effect is increasing in our life day after day. The press is considered the Fourth Estate, after the legislative, the executive and the judiciary. The media ought to be supported by the state, the different organizations or groups and all the sectors of

society. A strategic plan must be prepared to reform this establishment.

The following is a proposal for the most important aspects of this plan:

1- Establish the origins of the media system through the guidance of Islamic values, purifying it of what oppose these values. We should invent this system and all that it consists of from original sources: Revelation and all its virtues, concepts and noble feelings, useful experience and pertinent views and thoughts.

2- Establish effective media organizations (magazines, intellectual societies, space-related entities, Internet sites, etc.) and production establishments.

3- Attract the distinguished and competent individuals.

4- The motto of our media must be: 'proficiency and commitment to Islamic values', and we must serve this motto.

5- Support scientific research in this field and media organizations in general.

6-Removal of all measures of intellectual and political repression, spreading freedom and consultation throughout the society.

7- Concern for information staff and their training.

8- Employ the most recent media technologies.

There are serious efforts to reform the Islamic media, attempts that show signs of abundant benefits, should Allah will, and we mention some: IslamNet, which has obtained an advanced position on the Internet. The items at this site include different useful subjects and information about Islam and culture under the following main headings:

Religion, general subjects, Mohamed, the Messenger of Allah (peace and blessings be upon him), children, culture, countries, women in Islam, education, history, references, sources, publications, societies. Every subject contains subsidiary subjects. For example, the subject of religion contains about 45 branch subjects, including: Islam and science, Islam and Muslims, Islamic groups, searching for Islam, etc.

Sixth: Reforming the Social System:

Reforming the social system can be reached through caring for the stability of the family, the young and child care, development of good relations among community members, establishing an integrated and cooperative society dominated by brotherhood and love, a society that protects virtue and combats vice, removes the causes of corruption and protects the society from all forms of harm (crime, narcotics, illegal sex practices, etc.). In this society, the causes for injustice, envy, grudges, superiority and pride would vanish. It is a society that helps the weak and destitute (orphans, disabled and widows, etc.) and reforms law and legislation, literature and arts. It revives the high moral values and the spirit of sacrifice and struggle.

Additionally, social reform would take place through the elevation and development of all sides. In the first place, we must reform religion, and this could be accomplished by adopting the correct concept of the universe, the belief in monotheism, which offers people security of their faith and satisfies their mental ambitions. It also answers the great questions: From where? To where? And How? The questions of the beginning and the end of life. The faith that would give one the ability to face the tribulations of life and its difficulties. It offers him the energy to be patient, as well as consolation and hope. It offers the meaning of life. Reform will be completed by worshipping Almighty Allah, uttering His name and supplication to Him, glorifying His rituals and contemplating His creation. Thus the longings of the soul are complied with. The souls become pure and yearn to meet Allah and Endless Happiness.

Conclusion

The issues of globalization that the researcher has tackled have overlapping concepts. The reason for raising these issues was to answer the fundamental research question: How do we deal with the phenomenon of globalization?

Although a certain nation or nations dominate the world order, this domination was caused by the control of the mechanisms of globalization. Those who control the mechanism, dominate. (This is if we put aside ethical limitations). What complicates the matter is that the dominant state tries to maintain its supremacy. It works to weaken its competitors by all ways and means, and puts obstacles in front of them. The matter requires innovative planning, hard work, patience and success granted by Allah. «**Never will Allah change the condition of a people until they change what is in themselves.**» *(Al Ra'd:11)*. «**And those who strive for Us, We will surely guide them to Our ways.**» *(Al Ankabut:69)*.

Globalization then is not an imperative phenomenon, meaning that it has no option in its operations and progress. Rather, it depends upon the will of the actors, but at the same time it subordinates the objective factors.

On the other hand, the state is still a basic player and an effective actor in international politics. But this player ought to consider the other entities: other nations, regions and the world, including their organizations and new activities.

Since we are speaking about the state, it worth commenting on the issue of culture and the state. The state continues to have a role as a cultural entity. For example, if we consider the effect of one of the technologies of globalization, such as the information media,

we find it has a double-edged effect. On the one hand, it is a factor affecting ones identity towards globalization, and on the other, it is a factor supporting nationalism.

When we were considering the theories on globalization, we tried to show the role of every theory in the formation of international politics. We mentioned that the theory of realism considers force as the basic effect in international politics. We believe this theory is the one closest to the truth in explaining the present international politics, even though the Islamic perspective requires one to deal in the international political theater according to ethical values and principles. (Among the most important of these values that the theater of international dealings lacks is justice). This does not contradict with the preparation of power to protect ones rights. Nor do the principles of Islam contradict with political and cultural pluralism.

We have also demonstrated how Islam guarantees freedoms and defined the best means to control people's relations. If the objective of Marxism was the realization of justice, then justice is a deep-rooted principle of Islam. (But it is impossible for Marxism to stand alone in the principle of justice).We shall not fail to mention at the end of this conclusion that research on the world political order and the phenomenon of globalization should be reviewed in light of the changing facts. Although the world appears to be dominated by one power today, new coalitions might form in it and it could become a multi-polar world. In any case, as we tried to show before, it is unnatural for one power to dominate the world permanently, especially when this domination is met with broad opposition from all the peoples of the world.

Globalization: Conceptions and Resistance

By: Dr. Malik Al Ahmed(*)

The West is as strong as it is weak. Likewise, the Islamic world is as weak as its capabilities. But the difference now is that the West knows how to utilize its power, while others do not perceive how to benefit from their power. The West uses its power and thus increases its strength, and the Muslims increase their weakness.

Introduction:

No cultural issue has been so privileged as the issue of globalization in recent years. Every day increases its integrity. Arab libraries have become overcrowded with scores of books and research papers over the last five years on the concept of globalization and its extents and effects on Muslim and Arab societies. The main observation of research into globalization is that, in most cases they are generally superficial in analysis, compositional in expression, repeating each other in contents, and in the end they do not penetrate into the roots of the phenomenon, the causes, the failings and the means of dealing with it or resisting it.

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Although Western resources on the subject are not few, only a handful of researchers have been able to comprehend any of it and to benefit from it in accurately defining the phenomenon and analyzing its elements.

These papers represent the minimum effort and a modest attempt to present the phenomenon in an abbreviated, simple and comprehensive manner, hoping it would be a helpful factor in its comprehensive wording and the general understanding. That would lead to improvement in dealing with and working with this phenomenon.

The Definition of Globalization: [1]

Researchers differ on the definition of globalization: but the general features are almost the same; so here we will indicate some of them:

- «Globalization is a comprehensive name adopted to indicate an era of influence distinguished by instruments wider than that of just economics. It is of interest to culture, civilization and even to the environment. With the economics as its backbone, it has the ability to influence the world by the supremacy of Western capitalism invading the world and dominating its financial markets and philosophy.»

- «Globalization is the social movement that includes the shrinking of the two dimensions: time and place, whereby the world seems so small to necessitate humans to approximate one another».

- «The clear interpenetration in matters of economy, society, politics, culture and behavior, without consideration whatsoever to the political borders of the sovereign states; the belonging to the defined homeland or a certain nation; and without need of governmental measures.»

(1) Critical views to Define Globalization: Al Ahram, 26/11/1998; Globalization: Between Two Perspectives, Dr. Mohamed Amahzoon, Al Bayaan Magazine, p. 145; Amro Abdul Kareem, Globalization, Al Manar Magazine, 3/98; Mohamed 'Aabed Al Gabry; The Phenomenon of Globalization: A Critical View, Dr. Barakat Mohamed Murad, 74; Ismail Sabry, Globalization: Solitary Domination, Dar Al Jihad Press, 1999.

- «The arrival of the pattern of capitalist production to the point of transition from the international circle of exchange, circulation, distribution of marketing, trade and finance; to the international circle of production and re- production.»

- «The freedom of the capitalists to assemble more money by an old economic policy that depends upon production that leads to the realization of profit. Today this has been reversed to depend upon operating more only without losses of any kind to arrive at the monopolization of the profit.»

- «The return of Western domination anew, this time carried on the wings of data processing and the open world. Armed with knowledge and culture, even if it was inhuman. Thus it reverses the old rule that says; the strong devours the weak, to a new, modern and globalized rule that says the speedy devours the slow.»

- «The transition of capitalism from the borders of the nation state and national economies: in a quick military colonial operation, imposing a wide range of domination to include the overseas world and most regions of the Southern Hemisphere, to reach the raw materials, cheap manpower and markets.»

- «Tangible policy measures in all cultural political, economic, social and information fields, it has become an operation that in its essence puts forward a structure for values. Numerous trends and strategies in the West work together to impose and secure it, and then force the different peoples of the world, especially Muslims, to adopt those values and their structure, and their concept for the human, the universe and life.»

- «Globalization, although it appears to represent an historical era, is a manifestation of economic phenomena, and at the present time at least it is the domination of American values. In the end it is a social and technological revolution.»

- «Globalization (Americanization) is a means to dominate or a type of new colonization.»

- «Globalization is not just one of the mechanisms of capital development. It is also an ideology that reflects a will to dominate the world. Geopolitically, it means the work to spread a pattern of civilization that belongs to one country, i.e. the U. S. A, over all the countries of the world.»

- «Globalization is the covert overlapping in the matters of economy, sociology, politics and behavior without consideration to political borders of sovereign states, or belonging to a definite home or a certain state.»

- «Globalization is dedication to a new civilization totally different from the civilizations the world has known during its long history.»

Some perceive[1] globalization as: money, the power of shaping public opinion, the power to destroy the cultural personality of others ...... The talk on globalization circulated around these three powers. It is clear that they are cooperating powers, serving each other. Hence, public opinion can be formed where it will welcome, even demand, what the former wanted. It needs a strong media apparatus, which, in turn, requires large capital.

The media can propagate a certain economic system. Likewise, it can prepare public opinion to accept a new economic structure and modern social values. Through these and through the propagated economic system, the cultural principles and the targeted ideology can be broadcast; which in turn works, nationally, regionally or even religiously, towards weakening immunity to acceptance of the new order.

- «Globalization: coercion, subjugation and compulsion on a type of particularity to globalize subjugation in order to become international.»

(1) Khalid Abu Al Fatooh, Globalization: An Episode in the Development of a Mechanism of Domination, Al Bayaan.

- «Globalization is the product of the optional and free interaction between civilizations, i.e. the general human sharing between them, which does not deny its differentiation in specialties and fields. »

- «Globalization means the invasion of the South by the North. The invasion of Western civilization, represented by America, upon other civilizations. It is the scientific application of the slogan «The End of history». By this slogan, they allege that the capitalist Western example is our eternal destiny.»

- «It is an application that employs, during the invasion, the technique of 'Clash of Civilizations', which in the present balance of power means that Western civilization will knock down the other civilizations.»

- It also means «changing the UN to an instrument of subjugation at the hands of the great nations, especially America, whose efforts made the Security Council nearer to the American National Security Council. Many UN activities changed to be the means to impose Western values on the worlds such as what happened at the: Population and Development Conference in the year 1994; and the Woman Conference in 1996, which compelled the nations with the Healthy Sex Convention, which means the right of adolescents to practice safe sexual intercourse, besides allowing sexual deviation, and made this incumbent on all nations.» [1]

It goes without saying that the globalization measures assume the dependence upon a strong economy, stable political and social systems and unlimited infrastructures; especially in the scope of investments that require enormous capital. And that is not available to weak states, which by themselves do not have the ability to secure the essential necessities for their people.

(1) Mohamed Amara, lecture on "Globalization of Cultural Identity, Dar Nahdah Misr "Egyptian Renaissance", 1999.

They chose, or rather are compelled, to be attracted to the strong magnates just as the physical rule in magnetic attraction.

America alone is not located in others zone of influence. It possesses capable, strategic military power, easy to deploy internationally to protect its interests, to keep watch on the expected civilizations after globalization. It tries to control finance by making the dollar the international monetary standard. It is most capable of drawing lines of division, either directly or through the World Bank, the IMF, regional trading organizations, or intercontinental military deployment. [1]

Now they want to globalize security under the name: combating terrorism. They want to interfere in everything; in the more private affairs of nations, even their religions curriculum, and people's donations to charity. They almost want to control the people's minds, how they think, their sentiments, if they loved or hated, the behavior of the people if they became religious or dissipated. They have confidence in the Muslims if they dissipate or if they turn away from Allah. Do not confide in them if they are on the right way and adhere to the solid bond. As mentioned in the Holy Qur'an about the polytheists: **«And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter are filled with aversion, but when those (worshipped) other than Him are mentioned, immediately they rejoice.»** *(Al Zumar:45).*

(1) Ibid., Khalid Abu Al Fatooh, Salah Al Sawi, Al Manar Al Jadeed, p. 10; Amro Abdul Karim, Al Manar Al Jadeed.

The Objectives of the Globalization

The declared objective of globalization is the removal of the barriers and the dissolution of the differences between the different human communities for the sovereignty of the mechanism of capital, which refuses any restrictions, and the mechanism of information, which refuses any control. Also the spread of common human values, which is intended to group people and become a base to execute the capital and information mechanism referred to above.

The present globalization measures try to include economics, politics, sociology, strategy and culture through a comprehensive liberal theory; making her slogan: The single destiny for humanity. [1]

Thus globalization, with what it means of domination and the exploitation of others, is a kind of colonization. It has the same characteristics of the old colonization. Yet, as they say, it spreads gold paint on the chains.

Among the apparent phenomena of globalization is the collapse of barricades between civilizations and cultures and imposition of the Western domination in different fields: politics, economics, science and philosophy. This is in preparation to take over the people's wealth and paralyze their national abilities, by deforming their identity and diminishing their markets to consumer markets. As such their doors will be kept wide open for foreign companies to promote their products and accumulate profits.

The phenomenon of globalization is not absolute. Rather, it changes to tangible policies and measures in all fields: politics, economics, media, the international situation and the nation state. However, and more dangerous, globalization has become an operation that presents in its essence a structure of values. Many trends and situations react to impose and fasten it, and compel the different peoples of the world to adopt these values and their structure and their conception of the human universe and life.

(1) Ibid., Khalid.

The merger of the world markets in the direct fields of trade and investments; and the movement of money manpower and cultures and technology within a framework of free market capitalism, will result in the submission of the world to the international market powers. This, on the other hand leads to the penetration of national borders and the great abatement in the sovereignty of the state. (1)

Many are the things to be globalized. They include commodities, services, people, capital, information, ideas, customs and traditions, modes of behavior, some industries, technology, types of clothes, foodstuff, films, songs and music, architecture, language, sciences, philosophy, lifestyles, and all sorts of art, literature and culture. (2)

The Roots of Globalization:

The term was known at the outset of the 1960s. But its use and writing about it spread in the 1980s. What was written about it amounted to about 34 publications. The term became a tangible reality toward the end of the 1990s.

During the Second Gulf Crisis (1990-1991) the American CNN channel represented a tangible scientific symbol for media globalization, whereby this channel controlled the world in news and policies. It reported the American view towards the developments and generalized these views to the world.

The development of TV broadcasting, being simple and less expensive, had a role in popularizing the western view and in totally globalizing information.

Of course, there were many other sources that helped in the development of the phenomenon of globalization. Most important was the GATT agreement 1993 which paved the way for the emergence of the World Trade Organization (WTO) later. The birth of multinational corporations and their spreading around the world also shared in establishing the economic extent of the phenomenon.

(1) Mohamed Al Atrash, Arabs and Globalization, Arab Unity Studies Center, 1998.
(2) Abdalla Zarroug, Globalization and the Islamic World, Khartoum, Intellectual Works Foundation, 2001.

Successive economic legislation contributed in facilitating the movement of capital and the establishment of cheap production centers, which in turn helped open new markets and increase profits.

Technology also had a prominent role in accelerating the process of globalization, where modern communications, advanced computer systems and the Internet, facilitated centralizing the decision-making process and the ability to penetrate all countries.

The UN Humanitarian Conferences:

A series of conferences began in the seventies, adopted by the UN, and aimed basically at "the return of social engineering to the family and to the assembly of mankind. These conferences and the ideas associated with them got their power from America, the UN and the Western World. They wanted to impose globalization of the human assembly according to the system of Western values, to support calls for human rights and protection of women. Since the Western world no longer sees the arrangement of human social rules as an internal matter that belongs to people of the same religion or society; but as universal issue that imposes Western values, then it must be protected, even if by intervention, in the name of humanity.

Since 1950 the UN had tried to convene the first session of its international conferences on woman and family under the title family planning. But the Egyptian government, during the monarchy, resisted vigorously; and the conference, which was headed by a Zionist Marxist, failed.

The UN repeated its expectation in constructing the new woman's referendum. It held a conference in Mexico in 1975. In this conference the UN called for freedom of abortion for women; sexual freedom for adolescents and children, and family planning to control the population level of the Third World. This conference failed too.

Another conference was held in Nairobi in 1985 under the title: «Looking Forward: Strategies for Woman». Then came the Cairo Conference for Population and Development, which was held in September, 1994. Lastly, there was the Conference on Woman, held in Peking in 1995 under the title: Equality, Development and Peace .

The globalization of women is the cultural and social side of it. The UN, America and Europe are attempting to force it on the rest of the world, specially the Third World.

The recommendations and documents signed by the states and governments who are members of the UN are considered binding. Likewise, the UN, through its organizations and establishments, executes what came in the recommendations of these international conferences; including the control of follow up to the extent of how these states are committed to it.

Also the non-government organizations (NGOs) who are represented in the UN, act as pressure forces in their countries to control the commitment of these states by the resolutions and recommendations of the UN.

In such cases the NGOs resemble spies for the United Nations in their countries.

That is to say there is an international mechanism with the characteristic of imposition, compulsion and follow up. It interferes in the internal affairs of nations to demand from them the commitment of what they signed. This mechanism can exercise terrorism by imposing international sanctions on the states that the UN considers not obliging. Also this mechanism pursues temptations by granting aids or loans to the states if they were committed by the new legal decisions.

Therefore, what is happing in some Arab countries concerning changing the personal laws or the criminal laws is part of the commitment by the international agenda, which these same countries agreed upon in the international conferences. And it is not expressing international needs of the peoples of these countries. The woman's right to nullify marriage contracts, her right to travel with her children without restrictions, and her right to citizenship (which is used to equalize her with man in inheritance, divorce and not to submit to authority of the husband), the establishment of friendly relations outside the scope of the family. All these issues were put forward as part of an international agenda to surrender by entering

the obedience of the New World Order, and the agreement to abide by the substitute Woman 'religion'. [1]

During the period from 3rd to 14th of June 1996 a conference was held in Istanbul, Turkey, under the title: «Human Accommodation» under the auspices of the UN. This conference is a part of series of conferences the UN continued to hold according to its publicity to improve economic trade, construction, politics and situations of the world. In reality, the matter is quite different from that. Rather, these conferences are considered as instruments employed by capitalism to control the world economically and philosophically by framing the political and social behavior to comply with the secular thinking upon which contemporary capitalism is based.

Of the targets referred to in the conference document, which are the entry point for the true objectives, are the following matters:

1- **Changing the laws regarding the private ownership of land**; whether agricultural or residential, and the laws of housing and renting. Open the market doors for buying and selling real property, removing all obstacles related to furnishing a suitable climate for the freedom of the real estate markets.

2- **Change and modify the systems to facilitate the movement of money**. Housing finance is to be connected with the financial system of the state. Modify financial and monetary policies to provide a spirit of the competition; then money would move to provide loans to the poor. Additionally, provide the ability to the lending system to realize the recovery of the loans by providing laws and systems for it. Abide by the home mortgage programs of the numerous lending institutions.

3- **To connect the economies of the underdeveloped states with that of the capitalist states**, within the concept that the document called for, i.e. a world economy where it was confirmed to connect

(1) Kamal Habeeb, Globalization of Women: A Study of the New Woman's Ideology, Al Bayaan Magazine, p. 150.

the authorities with the international money market and the lending organizations related to municipal affairs, together with providing the structure to enable the international economy to develop; and to participate in building the infra-structure of accommodation schemes and the formation of urban centers.

One article of the document referred to the inclusion of the accommodations to different types of families. What is meant by that is those homosexuals who form their own families, and any relations between men and women not bound by legitimate relations, must be offered homes to accommodate them. [1]

Globalization and Sovereignty:

Globalization created major changes in the reality of national sovereignty and in the definition of its limits Just as it lead to the change of the modes of the international relations and in defining the factors that control it. Rather it lead to changes in the priorities and the conditions upon which the states must build their national positions so that they maybe able to join globalization and avoid falling down the pit of negligence; in addition to the numerous negatives of this joining that may hurt the sovereignty and stability of the state.

Dr. Al Mahdi Al Mangara says: Globalization is to adopt my system and join me in the "globalization club " and I shall guarantee your position in return for that. This is the price you pay as a member of a club. And since the superiors of our countries are not in total harmony with their peoples, this globalization has became a method of financing the needs of the United States, particularly by maintaining a crisis situation through wars or the total withdrawal for better exploitation of its economic domination.

This apparent weakness for continuity with the people to face the challenges of globalization truly goes back to a concealed inferiority complex in certain prominent people who failed in their political, ethical and educational duties. [2]

(1) Mohamed Abdalla Al Shabani, Economic Globalization and Human Accommodation Conference, Al Bayaan newspaper, p. 102.
(2) Amro Abdel Kareem, Ibid., p. 10.

Economic Globalization:

The globalization policies necessitate the dismantling of national production systems, restructuring them and attaching them to the capitalist centers. This is to guarantee the control and authority of the international institutions in adjusting these economies, settling up loans and the repayment of debts of these countries according to the needs of international capitalists.

GATT or WTO work with IMF and the World Bank for the dedication of the logic of capitalist expansion as instruments of international monopoly. This will make room to manage the conflict and crises in international relations to the advantage of these capitalist centers that dominate the organizations.

Samuel Huntington feels that with the exception of Japan, the West does not face any economic challenge. It dominates the political and security establishments, and together with Japan it dominates the international institutions. The international political and security issues are settled effectively by an administration council formed by the US and Japan.

According to Rebecca Moore, globalization of an economy does not necessarily lead the national governments to be deprived of their self-independence. But for sure it will result in redistribution of the political, social and security roles within business circles, international organizations and a wide group of citizens' committees. Nevertheless, the practical reading to the nature of the role played by the non –government organizations, and their relations with Western international organizations and institutions wherein the financing and the program steering, reveal clearly how the NGOs are used to pass along the policies of Western states, who in turn control the international institutions. Also they utilize democracy, human rights and international values as means of pressure on national governments in facing globalization.

Since Western central states have already restructured their production system and incorporated it with international production systems, giving them the ability to centralize and subjugate

the production operation to their national needs. This results in the interference of international institutions in developing nations, subjugating their economy according to the needs of international capital, which is based on the attraction and the impoverishment of these states.

Even the World Bank, which participates with the other economic institutions to administrate the world according to the needs of globalization, did not hide its fear that the gains of globalization would not be distributed equally. In their report the World Bank says, «The international environment is suitable for more merging in the international economy. But the laggard states will face danger. They must utilize the opportunity of globalization by changing their policies and structures to support the growth that is directed outwards. The ones who will gain the most would be the advanced countries, because the developing countries, when they become more merged in the international economy, will not benefit alone; the industrialized countries will benefit as well.» Although economic globalization transforms the results of the freedom of trade to a loss for the developing nations, these results differ by the disparity of the degree of disclosure of the nation and its merger in international economics, or the setup of its imports and exports and the effectiveness of its national organizations. (1)

The West had put forward a call for the re-arrangement of the economic situations between the states of the world according to the perspective of the new world economic order. The West promoted its ideas politically and through the media and came out with the phenomenon of globalization. It employed their superior, effective technology and reached the conclusion that the whole world had became one universal village and placed it within the framework of the World Trade Organization as a legal forum. With all the splendor,

(1) Adnan Suleiman, The Syrian Economy and the Challenges of Globalization, an article on the Internet.

the West was able to create a body to embrace the spirit of the West and neglect the states which were classified as the developing world with its third and fourth categories. The trick worked with the developing world that, as a matter of fact, does not have the ability to be an effective player in this international game. They became satisfied to be spectators who take pleasure in the jam–pack victory created by the West. The West reaps the rewards and through it, obtains what it sought after.

If the glitter of globalization is still shining in the space of the world of today, then it is a deceptive glitter. It looks like the mirage that the thirsty took for water, but suddenly drags him into a desert that goes too far in his loss. The loss is the destiny of all the souls that lose their wisdom to activate their capabilities. They become subordinates. The embers of work and creation are extinguished in them. In the world of figures and statistics reflecting the great disparity between the advanced West and the lagging other states, the glitter of globalization aims to obliterate what embodies this huge gap; then wrap it up in a perspective that works for the continued superiority of the West, leaving the crumbs of its table to the states of the developing world to freely feed on. These crumbs are the freedom guaranteed by the principles of freedom of world trade and the other principles and values of globalization.

What globalization? Yes .... What sort of globalization? We shall leave the answer to this question to some statistical indicators mentioned by a report of the UN Development Program for the year 1998. And if the answer is still standing, then it must be fortunate that it did not enjoy the glitter of globalization, that glitter which infected the developing world with blindness and a lost road. From that report we read the indicators without comment. Hence, the signs in it hurt the heart, and perhaps when the heart is hurt, it feels and if it feels it changes, and if it changes it will be able to make a change.

In a comment by the former American president before the participants at an economic forum in Switzerland, he said, «The globalization of economy that has changed economic patterns, and started to lift borders between nations has put the world at the crossroads. Open markets and freedom of trade are the best means to reach international welfare.» At the same time, he called the wealthy nations to take additional steps to eliminate debts, where the more destitute nations suffer its burden.

The GATT organization continued to control all economic activity and its legislation around the world. It included the guarantee of the flow of commodities between nations, open markets, defending the rights of intellectual property (of Western origin) and support for the movement of the multi-national companies. This is among a large group of laws that exceed the sovereignty of nations and impose total economic guardianship upon them.[1]

The Trans – Continental Companies (TNCs):

The Trans–continental companies started with opening of the international markets and the increased appetite of the Western companies to expand and gain more opportunities around the world. These companies consider the earth – the whole, as their home; and the human being, wherever he was – as their customer, since the organizations permit, the purchasing powers are available, and the obstacles against penetration are limited.

At the beginning of the nineteen seventies, the number of these companies were 7,000. In twenty years only it increased to 26,000 and approached 40,000 companies in the mid nineties, with branches that exceed 200,000 outside their head office. The returns of the branches were approximately 5 trillion dollars in 1991; with assets that exceed 3 trillion dollars.

(1) Barakat Mohamed Muraad, The Phenomenon of Globalization: A Critical View, Al Ummah Book, No. 86.

The branches of these companies were relatively isolated at the beginning; but with the development of the means of transport and communications, they merged and integrated central office operations.

Western companies, and particularly the US, had a major role in supporting the TNCs, where the official subsidiary had a great part in their penetration in the growing markets, weakening the means of protection, confirming intellectual property rights and protecting trade marks.

Likewise, the IMF and the World Bank had a major role in serving the TNCs through currency stabilization, support for economic growth, encouragement of private schemes and opening the economy.

This was mainly clear in the commercial representation structure schemes in the developing nations, which are operated by the TNC companies with the support of the World Bank.

Just as at the outset of the 1980s when the World Bank and the IMF played an important role in forcing the borrowing countries (Third World nations) to accept the loan programs. These Programs included harsh terms, and in the same time carried investment preferences to the TNC companies to work freely and create the suitable circumstances for investment, in exchange for protection from the danger of future democratic changes.

The strength of these companies arises basically from their strength in the mother countries (in Europe and specially the USA). Their influence is basically there; the mutual interest relations with the state and the politicians; supporting the parties and standing by the candidates and nominees who adopt their interests.

The TNC companies have their private agenda, which differ from the peoples' interests, either in their original home or the overseas nations. They oppose democracy and are against labor unions and the peoples' interests. They support domineering rulers and dictatorships, because they serve their interests. These companies

exert pressure to maintain the financial systems, the monetary policies and the taxation laws, where they don't threaten their interests.

Also these companies look for the cheap resources and inexpensive labor, besides the nearness from the markets.

These companies have the ability of bargaining because they own the money, technology and experience. They threaten not only the workers and people interests, but also the governments; because they are able to move from one state to another with great speed, which might deprive the country of financial resources they are in dire need of, and it increases the number of the unemployed.

The success of these companies internationally has removed any practical substitute for now. However, the stability of some systems in the Third World become subject to the belief of the international companies which is pictured as: «The market effectively distributes the resources and extends the means to organize economic life. Freedom is freedom of the market and for government intervention to put an unreasonable burden on business to hinder economic growth.

The role of the government must be limited to keeping law and order and protecting private ownership; the market will carry out the rest. And slow growth in the economy is better because it restricts inflation».

Finally, privatization is better because governments are ineffective in operating economic schemes. This, of course, is partially correct. But the aim of the companies is to weaken the governments that might have been a source of threat; also to obtain more and wider interest share. [1]

The International Organizations:

Starting with the nineteen eighties there was an international liberalism trend (supported by the European governments and Trans-continental companies) calling for privatization, lifting customs restrictions and opening the field for foreign investment. The international finance and administration organizations of the World

(1) Globalization in the Media, Edward Herman and Robert Mekschesny.

Bank and the IMF had a major role in directing the international economy, especially the developing nations, by means of loan programs and grants.

The GATT agreement of 1993 and the subsequent forming of the World Trade Organization, had a major role in steering the world economy to serve the strong nations and weaken the developing ones by means of concealing the protection systems in the developing states, facilitating the movement of commodities to them, and restrain the intellectual property rights in favor of Western companies, which reached even to medicine. Beginning with NAFTA, all the World Trade agreements performed a destructive role to the work environment in the developing countries and weakened their economic ability. To a great extent, they became subject to the rules of the monetary organizations as well as to the states and the monopolistic international companies. [1]

As for the USA, the US Congress agreed to join the organization and comply with its rules, on condition that it does not conflict with American interests, which means the USA has brought about international laws binding to all countries except the USA.

The organization claims that it derives its laws from the will of the people, since these rules were ratified through the agreement of the member states' parliaments. Accordingly, these laws represent a people's democratic option, and it is by itself a result of free negotiations.

Former President Clinton presented practical evidence on the American readiness to go past all the red lines of the organization's rules. Some of this evidence is overt, similar to his acquiescence to the strikes and pressures from the American owners of the steel factories. (He extended protection to their industry that transgressed the rules of the organization). Other rules were covert, similar to the American pressure on the Europe States during the Kosovo War; an announcer commented on that by saying the European presidents

(1) Ibid.

appeared like colored fish in an aquarium with the US President watching them."

America had a major role in supporting capitalism. In addition to the fact that all during the past World War Two period, it continued to be the largest market and the largest exporter in the world. By building an international capitalist economy, America assumed the corner stone in dominating the international political and economic scenes.

It is well known that since America was the largest exporting nation, then it must have the greatest private interest in developing the international economy in order to feed its economic growth.

Then America paid out a lot to spread capitalist economies in other nations in Western Europe, from the standpoint of safeguarding its capitalist organizations and establishments in the face of the threats resulting from other economic and social systems, such as communism and socialism, America, and in East and South East Asia, and particularly in the countries of her former enemies, Germany and Japan; in addition to the Marshal Plan in Western Europe.

Furthermore, America also paid out her external aid in other regions of the developing world in support of the capitalist establishments wherever it was able to do so; even over and above what was visualized.

As for the World Bank, as an instrument of economic globalization as directed by the USA, started forcing the Islamic nations to restructure their economics in the light of this liberal policy. They turned to foreigners to attract capital and adopted the private sector concept through the use of the market mechanism and its requirements of clear curtailment to public ownership and state interference in economic activities. This is what was adopted by the Istanbul Document for the solution of the accommodation problem.[1]

(1) Mohamed Abdalla Al Shabani, Ibid., p. 102.

The Aspects of Economic Globalization

The most important aspects of economic globalization are the increase in growth of multinational companies and the establishment of international characteristics and worldwide activities. This lead to intermingling among the production establishments at the national and regional levels, as well as to the inclination of local companies to spread the pace of their activities outside the national borders to reach the international level, where globalization affirms the formation of large establishments by extending its activity outside it national borders and by establishing semi-independent branches, still attached to it but operating in the underdeveloped countries. Another move is to change the existing entities of the national companies to become branches for them and followers of their activities.

The revenues of the largest 500 companies in the year 1994 amounted to 10 trillion and 254 billion dollars. If this was compared with the total Gross National Product (GNP) for the states of the world in the year 1993, (slightly more than 23 trillion dollars) we realize how dangerous is the centralization of money at the international capitalism. [(1)]

Also of the aspects: The flow of commodities, services and capital; and the ascending role of the multi-national companies utilizing the method of merging and grouping in larger commercial entities, in addition to the globalization of production and marketing operations of several industries. [(2)]

500 gigantic trans–continental companies control 70% of the world trade movement. They have interests and policies that differ from the states to which these companies belong, even America. These are able to curtail countries, immobilize their will and impose the policies that serve their interest. [(3)]

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(1) Ibid.
(2) Barakat Mohamed Muraad, Ibid. p. 124.
(3) Barakat Mohamed Muraad, Ibid., p. 107.

For more significance we may give the following figures:

- 358 persons are billionaires. Their wealth equals that of 2.5 billion others.

- 20% of the present work force is enough to produce all the commodities needed by the world community; the other 80% will face something else.

- 350 companies monopolize 40% of international trade.

- 6 companies control 85 % of the grain trade.

- 8 companies control 60% of the coffee beans trade.

- 3 companies control 83 % of the cocoa trade.

- 7 companies control 90% of the tea trade.

- 3 companies control 80% of the banana trade. (1)

- In the developing countries there are 1.3 billion persons who subsist with less than one dollar per day; and 11% of the population of the industrialized nations live with less than 11.4 dollars.

- The richest three persons in the world own more than the total of the Gross National Product of the most impoverished states in the world, while the richest 15 persons in the world own more than the total GNP for the states of sub-Saharan Africa. And the richest 32 persons own more than the GNP of the states of South Asia.

- Every American consumes 119 kilograms of meat yearly; the Austrian consumes 103 kilos. But the average single consumption of meat in Bangladesh is 3 kilo yearly. In India it is 4 kilos.

- The number of Africans who suffer malnutrition has risen from 103 million in 1970, to 215 million in 1990.

- 6 billion dollars are needed to internationalize education, i.e. for education to become comprehensive worldwide. This amounts to half of what is being spent yearly to buy perfumes in Europe and the USA.

- Compliance to the basic nutritional needs of the world costs 13 billion dollars. By way of comparison, animal feed in Europe and the USA costs 17 billion dollars yearly. The annual consumption of tobacco in Europe is 50 billion dollars. Narcotics consumption

(1) Mohamed Omar Al Haji, Globalization or the Universality of Islamic Sharia, Dar Al Maktabi.

costs for the world are 400 billion dollars. Worldwide military spending amounts to 780 billion dollars annually.

- The public and private spending on medical care in the USA amounts to 2,765 dollar per person; while it amounts to 3 dollars in Vietnam. (1)

- From 1970 to 1985, national income increased by 40% worldwide, but an increase of only 17% occurred for the poor. The number of those who cannot keep at subsistence amount to 800 million persons While 500 million daily suffer from malnutrition. 20% of the wealthiest in the world take hold of 82% of the total income.

Cultural Globalization:

The international culture is nothing but the Western culture; it is meant to be a culture of generalization and taste to be imposed an all humans. All differences and distinctions of civilization were cancelled. In the name of international multiplicity and human cultures, it trespassed on the non-Western cultures, surpassing private social affairs. It is then the substitute for the European bourgeoisie. It is an unalterable result accompanying economic globalization. But the culture intended in the slogan of globalization is the consumption culture, which basically is directed to support commercial and economic work. Thus it concerns the worlds of cinema, fashions and the different arts. (2)

Of the outrageous examples: A British pop band on Sunday, 18/3/2001 invited the fans to the Taman Angreg Complex, the largest marketing center in the Indonesian capital. More than three thousand young boys and girls attended the party. Many fans crowded to obtain the autographs of the British singers; or just have a look at them; or even touch their hands. This led eight girls to faint. Four others were taken to hospital where their deaths were announced.

(1) Dr. Abdul Aziz Dagistani, Globalization ... What Globalization!! Article on the Internet.
(2) Barakat Mohamed Muraad, ibid., 82.

The same band had passed through the Philippines among their publicized Asian tour. But their program was cancelled when 20,000 fans from Manila crowded in a place that should accommodate only 1,000 persons Sources in Singapore said the band decided to return to London after the negative ending which might have affected their reputation should the Indonesian media highlighted what happened.

This incident uncovered the seriousness of the 'phenomena of globalization of Western art' that invades not only the Asian nations but the whole world.

The commentators in the Indonesian capital Jakarta mentioned that the TV and radio channels in addition to the press has all contributed in the fame of some western pop bands, in addition to Indonesian commercial TV repeatedly airing several songs of one band. Also there is the expanding influence of the international music channel (MTV). This channel broadcasts local reproduction of their programs by using local languages, but in the Western style.

The Indonesian professor of psychology, Joyce Gailani said that what is called modern youthful culture is the unanimity of youth inclinations all over the world. You can see Muslim girls wearing veils; but they love the same music Western girls enjoy!!! She also warned of the phenomenon of the taste being affected by Western culture, behavior and arts orientations, which is globalization, by means of the worldwide influential mass- media, which will cancel the local taste for all cultures. [1]

The West perceived the presence of select local people in the Third World who (nominally) belong to their people, but who actually belong to the Western world with regard to perceptions, aspirations, dreams and the way of life. In the Western world it is noticeable that the increase of national consciousness was accompanied by an increase of the degrees of secularism and globalization all over the world. Many members of the cultural elite were penetrated and their children were dominated. The American dream began to filter to a Cokization in connection to the Coca Cola

(1) Islam on Line, 21/3/2001.

drink or Cocacolanism instead of colonialism. And Cocacolanism is the penetration of the Western value system to the dreams and minds of people by means of the TV, for example without resorting to military power. The revolution of information has contributed to this operation. (1)

Finally, globalization has exceeded culture to religion. The religion of globalization is Christianity even though no slogan was hoisted.

Christianity is progressing in the poor Islamic states in spite of its retreat in Europe and America. (2)

From the other side, some Arab secularists believe that Western modernization in general and globalization in particular, and the culture it discharges on its way, i.e. the traditional cultures will not be able to do anything in front of the culture of globalization, which no borders can stop, whether we like it or not, agree or disagree. (3)

Human Rights and Globalization:

The tendency of impose the authority of (American) Western civilization on the message of human rights and the attempt to generalize it worldwide, utilizes all means including false accusations, raising doubt about the ability of basic Islamic ideas on creating a balance through which individual rights and freedoms are not lost.

It is worth mentioning here that this philosophical orientation that proceeds towards Western supremacy, displaying its concepts to the world, is the one that is going to benefit even from the efforts of some national elite in the Third World. Those prominent persons are usually graduates of Western universities and believe in their authority, (especially in the field of democracy and human rights)

(1) Abdel Wahab Al Masiri, Causes of the Emergence of the New World Order, Al manar Magazine, p. 10.
(2) Mohamad Amara, ibid.
(3) Turki Al Hamad, We and Globalization, Research, Cairo Conference on "Globalization and the Issue of Cultural Identity, 1998.

as a proper way for the salvation of their communities from backwardness and subordination. [1]

Human rights are maintained except for the Muslim Just as in Burma, the Philippines and China, where the application of law is desired, except when it was the Muslim Sharia This is backwardness and fundamentalism. Minority rights are maintained and cultural and linguistic distinctions are also observed. Except for the Muslims' rights. A Muslim woman has no right to wear veils. [2]

Psychological Globalization :

Some scholars of the humanities and social studies warned against the negative efforts of globalization on mental health. Charlene Spratnik said, «They told us that the world is shrinking, and the wide gap has been filled by the electronic calculators and the Fax. They say the world has become a global village, in which we are connected in an unprecedented manner. In spite of this, there is a feeling of antithesis of all that was said; a feeling distances and separates from the modern life. And if there is something that shrank, it is completion of the self, in which the new self supported. The psychologists have decided that the levels of frustration and worry are high; and the network of friends and close members of the family and community relations has shrunk for most people to a small part of what the past generations lived with.»

Globalization of the Mass Media:

The globalization of information did not become clear until the beginning of the 1980s, benefiting from the flow of investments and the increase of the TNCs in harmony with the growth of the international monetary institutions and banks with a capability that exceeded 1,600 billion dollars in the year 1986.

The companies benefited from the continued development in communications technology and satellites, then began the phenomenon

(1) Mohamed Faheem Yousef, Human Rights in Light of Globalization's Political Clarity, Al Bayaan Magazine, p. 132.
(2) Mohamad Amara, ibid.

of conglomeration and merger which reduced the number of international companies in America from 50 to 25 company. Also publicity and advertisement agencies were reduced to 7 companies, 5 of them American.

The media companies also benefited from the free policies around the world to increase their influence, with apparent decrease in the ethical and social obligations in return for profitability.

The decade of the nineteen nineties is considered the period of information and entertainment. That was clear in the American domination (in spite of the European presence) accompanied by the general acceptances of the consumers around the world of the American media production.

With the increase of digital technology, the number of TV channels increased considerably. Satellite telecast also spread. The cost decreased astonishingly, which weakened local productions and the public broadcast channels. This was accompanied by the collapse of the monopolies and strictness in implementing the laws of intellectual property.

Finally, the decade witnessed various media mergers and a decrease in the number of companies with an increase in the level of monopolization. Competition was limited to the few big ones, who are competitors on one side and cooperative on the other at the expense of the consumer. The general policies of these companies were international thinking and local openness to increase the area of distribution and monopolize the media production.

This international domination of media is not on the same level around the world for purely economic reasons (extreme poverty in some nations, and big technological backwardness).

Several companies (about ten) dominate the international media. Most of them are American. Their income exceeds 5 billion dollars for the small ones and 40 billion dollars for the big ones. These companies are in a state of continuous integration and expansion; and greedy to open new markets.

There are second level companies (about twenty) with an income of more than one billion dollars for the small, and more than 5 billion dollars for the big. They try hard in the small markets and attempts to overtake the big ones, either by association or by growth or merging. Most of these companies are American. They even enjoy membership bonds with the first level companies.

Technology, either in communications or digital systems, had a main role in the integration of the media with the international means of communications. In the mid–nineties, the profit share of the international information establishment was 1,500 billion dollars of which 21% was for information, 33% for computer and 46% for the telephone. In spite of the size of the communication companies when compared to the information companies, there is a common overlapping between the two sides: (alliances, common activities, reciprocal shares and ownership shares).

Despite its newness, the Internet will become a true information machine in the future. It will approach the traditional mass media. That is when the network infrastructure is developed and it has the ability to convey a large amount of information with the reasonable speed. This is when the international information companies will start to utilize this network to be a source of extra income in future.

The aspects of information globalization are prominent through the flow of information materials from outside the borders, the growth of schemes for across the border information companies, the central informational control in the country of origin and the commercial extent for the informational activity.

The motives of information globalization are strong. The companies claim that the market is open, and that people have the right to choose. In fact the options are limited and sometimes nonexistent. The publicity department has a role in defining suitable programs.

There is an allegation that the viewer can choose or define what is suitable for him. This is incorrect. Information has become part of the international economic group, far from both the ethical and cultural degrees.

Sometimes these companies say that the only substitute for them is the government (their history in directing and control of information is not praised). In spite of the truth in this allegation, there is a better formula, represented by public information establishments with mixed councils of the government and the private sector. The educational and cultural parts can participate. There are successful attempts such as the BBC in Britain and ZDF in Germany.

This information globalization sometimes meets resistance to its role and its facilities, and sometimes in the consuming countries. In most cases the resistance takes place by individual efforts or as a service of organizations. But these efforts are weak due to scarcity of financial and technical capabilities, and besides those who oppose their activities who are strongly supported by international media groups.

The result of globalization in the media is prominent in many societies, especially those who were affected by American domination, such as the states of Latin America, the Indian Peninsula, South Asia, Eastern Europe, the Middle East and South Africa. The results tangibly affected the developing peoples. Their material values became dominated by media activity. Entertainment became a basic philosophy in the graphic media (it suits the advertisers).

The political parties that fight democracy and workers interests were strengthened. The bloody governments that realize the interests of companies were supported and the local cultures of the people were swept away and replaced by an American culture (secular Christian). Finally, the show of force of the great states weakened the others facing them and they had no ability to resist. [1]

The American mass media controls 65% of the informational, advertising, cultural and entertainment materials and products. In contrast, France could not resist the domination of the English language on the Internet, because 95 % of the volume of the information

(1) Edward Herman, ibid.

and communications circulating on the Internet are in English; while 2% are in French.

The market of information and news is monopolized by the four news agencies. Associated Press and United Press (USA), Reuters (Britain), Agence France Press (France). The USA controls 65% of the flow of this information. [1]

Globalization of Management:

The globalization of management is a subject worth putting forward. It goes without saying that business administration is affected by the surrounding variables and turning; including globalization and what falls under it of the terms, technologies and concepts. The effect is crystallized on both the theoretical and applied levels.

On the other hand, the differences that formed the phenomenon of the administration according to positions will clear away from the face of the theories of disciplinary behavior.

Since the administration that was built on basis of dissent of environment, the conditions of work and the mentality of people across states and regions, is now standing on a weak platform; weaker than the spider's web. The apparent cause points to the Internet and the international language, as well as the capabilities and technologies of communication that caused the mutual understanding and the mutual approach between the strangers of yesterday, a possible reality. It is not longer necessary to form different theories to explain administration worries that have become common an intimate way; and international by reason of globalizing the approach and not by reason of globalizing the disparity and the difference.

The administrative theories that glorify the professional structure and the written design of work and the physical scientific systems will retreat and make room for new globalization theories. These theories will look with great concentration to the effects of

(1) Mohamed Amahzoon, Globalization Between Two Concepts.

information and communication, remote work and the flexibility which is built on technology, And instead of the rigid terms such as: Top management, centralization, orders, reports control and supervision; globalize conceptions will prevail up on the science of management such as: electronic commerce, data processing, the 'virtual organization', dynamic communication, the Web, the Net, the Site and others of Internet cultural privacy.

On the practical side, the matter is more cunning and bitter. Then the manager himself (in flesh and blood and his elegant figure) became threatened by replacement; not by the robot, but by the astonishing information technologies that facilitate the collection of information and analyze a great deal of data by pushing a button and displaying it in a pleasant form and even automatic decision making. Here is the managers hitch rail!!. An embarrassing question rises: could technology, and especially artificial intelligence and the experience systems, replace the mind, the temper and the mentality of the manager as well as the innovative capabilities and the imagination of the leader? And what about those issues usually used by managers when making decisions?? If this happens then management becomes international, because it is done by a united technical and scientific method, managers would be retired on early pension, similar to the typewriter and Al Bukhary chain restaurants!

It is said that globalization started with the thesis; «The Death of History». Then, is it going to end by the 'Death of the Manager'??. [1]

Some Positives of Globalization: [2]

Has globalization any positives? The answer many naturally be:no, but the fact is some researchers perceive the presence of a positive aspect to globalization. Some of which:-

- spreading modern technology and facilitating the obtainment of information.

(1) Mohamed Al 'Utaibi, Internet Website.

(2) Abdul Kareem Bakar, Lecture at the Abha Dubai Club, 1420 AH; Omar 'Ebaid Hasana, introduction to the book: The Phenomenon of Globalization: A Critical View. Barakat Mohamed Murad, The nation's Book, Amro Abdul kareem, Al manar Al Jadeed Magazine, p. 10.

- open free competition doors in the area of trade.
- stability in the world; and the attempts to unite it.
- solving humanitarian problems. The spread of total destruction weapons, the environment, the movement of manpower.
- hastening the circulation of capital around the world.
- increasing local and international production
- increasing the volume of international trade and economic revival
- Freeing the trade and capital markets.
- The international contacts, and the awareness of the selfsame through the awareness of the situations of the others.
- The emergence of the several idea and technologies that helps the advancement of people and crate jobs opportunities.
- The modern means of communication, and the means it offers to spread the call mission
- The challenge hardens the spirit of resistance and alerts the hidden powers.
- The openness of the borders between the countries.
- Increase the spheres of dialogue and contact between the peoples and nations.
- A cultural stimulus for nations; and working to motivate the confrontation values and unity and the return to the roots

Negatives of Globalization: [1]

Naturally, the negative dimension dominates the concept of globalization, which can be briefed as follows:

- The domination of world economics.
- The control of decision-making centers in the world to serve American interests.
- Cancellation of the social and civilization fabric of the peoples.
- Doubling the changes of the stronger groups who basically controlled the factors of power.

(1) Mohamed Saeed Abo Zaroor, Globalizaion, Dar Al Bayaariq, 1998; Abdul Kareem Bakar, ibid.

- Deepening the incongruities among human groups
- Increasing the wealth of the wealthy nations, while the poor nations increase in poverty.
- Penetrating the nationalities and fragmentizing certain nations and entities.
- Imposing military, cultural, economic and political domination on people. (New colonialism).
- Increasing the employment of the monopolistic companies in support of their financial capabilities order to exploit people's wealth and foster colonial plunder.
- One culture dominates over the other cultures.
- The struggle of civilizations and the wars it might muster.
- Fragmentation of societies and families in the name of freedom and individualism.
- Elimination of dividing lines between the legal and forbidden.
- Curtailing the ability of the nations to control their economy; due to the extensive international economic overlapping.
- The GATT agreement makes the poor nations losers in case they joined; and losers also in case they turned away from it.

Peter Ogden, President of the International Transparency Organization, says. «A great deal of the corruption spreading in the states of the Third World is of the making of the multi-national corporations whose location is centralized in the industrial nations. They offer large bribes to the officials of various nations in order to win package deals». [1]

Globalization weakens nations and makes them enter the stage of weakness in their civilization by supporting the despotic political systems and the defeated cultural elite. If monopoly is bad enough in the consumption industry, it is worse to a greater extent in the cultural industry where the matter is not limited to price fixing but to fixing the ideas also as said by the previous foreign minister of Canada. [2]

(1) Amahzoon, Ibid.
(2) Zarroug, ibid.

How to Deal with Globalization: [1]

It is difficult to put forward a detailed and complete idea, but it is possible to suggest some general guidance and observations, such as:-

- The detailed awareness of the issue.

- Fixing the punctures caused by globalization in the cultural, social and ethical sides.

- Globalization is not pure evil.

- Personal negligence is the cause of the effect of globalization on nations.

- Globalization has not reached some African states. Nevertheless, they suffer all the economic and social illnesses.

- The decline of the former Islamic civilization was due to internal reasons, and not as a result of external pressures.

- Withdrawal inward as a means of resisting globalization.

- The Islamic nation is capable of openness and understanding what the others possess due to its authoritative source, with regard to stability and certainty.

-The importance of the availability of research establishments and strong executive systems capable of understanding and awareness, and the definition of the problems to find suitable treatment.

- Some of the culture of globalization is suitable since it includes: Shortening the effort and time the improvement of productivity. This requires us to develop our culture in order to utilize the good globalization cultural data.

- The danger of technological backwardness and its role in connecting the Islamic nations with the West in a limping form.

(1) Abdul Kareem Bakar, ibid.

The Muslim and the Substitute Civilization

The Cries of Danger:

The previous American secretary of state, John Foster Dulles, said, «There is something wrong going on in our nation, otherwise we should not have become so embarrassed and in this state of mind.» After he described its technical and material progress, he concluded, «But the exaggerated materialism in this description gives the impression that we are spiritually bankrupt.» [1]

On the other hand, Colin Wilson's book The Downfall of Civilization is considered a bold book in criticizing Western civilization; he said, «it seems that the purpose of this book is to say something about the need for a new religion in this age; since the Church had lost all relations with the problems facing it». Wilson saw that any civilization would soon reach its moment of crisis, and Western civilization had reached this moment. And he decides that religion, being the backbone of civilization, had withered in the Church. [2]

The outcries of danger are not few, and also not new in the Western world. The significance is that the West is walking toward a bottomless pit. Materialism has dominated the West, and the scientific progress did not start humanly. The religion, which is the support of human life and the stability of the human soul, is completely absent.

This is a confirmed by Renin Dobeaux, the Freanch scientist, and holder of the Nobel Prize. it also was confirmed by Gibonne, the European historian who predicated the collapse of the European civilization by the

end of the 20th Century; and the utterances of Aldus Huxley, William Saaroyan, Villa Spaza, Dr. Helen Kaldecott, the American historian Robert High and the priest Jerry Falwell and others.

(1) Sayed Gutb, Islam and the Problem of Civilization: The Future for this Religion.
(2) Haydour Al Ghadeer, Muslims and the Alternative Civilization.

Sometimes the crisis of foreboding become individual acts of those desperate from life and the possibly of changing the reality and without assuming the solutions.

This was made clear by the cases of suicide among leading people in Western societies as a means of expressing their desperate situation and their method of rejection the reality of humanity and Western civilization. There are scores of these personalities, among them: The great Brazilian novelist Stephen Zagaig, German author Claus Mann, Italian author Cinzer Bafiza, novelist and author Ernest Hemingway, French writer Jean Emery, German poet Hans Bayer, British writer Arthur Costler, and many others who committed suicide in the 2nd half of the 20th Century. [1]

Despite the description put forward by several Western thinkers to the diseases that invaded Western civilization, they did not specify the remedy. Some of them called for reactivating the Church; while others demanded the modification of the present situation by new legislation and deep-rooted human values.

Some indicated casually to Islam and asked: can Islam offer the remedy to the diseases of civilization? That was the French President Charles De Gaulle.

Some laid down the descriptions for the solution but they did not realize that they already exist in Islam.

One of them warned against Islam as an incoming power and civilization that threatens the West. «That religion, which has a magical power over all the different races of mankind, under the banner of unity, after removing any sense of racial discrimination from their souls. Islam has the spiritual energy to urge the believer to defend his land and wealth with all his ability. For that sake, he considers everything cheap, including his soul.» [2]

Discussion about Western civilization has been long and diversified; therefore we shall be content with some general aspects:

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(1) Paul Schmidt, Islam and the Future International Power, transcript from Haydour, ibid.
(2) Ibid.

- The downfall of Western civilization is imminent; the indicators are numerous, and the outcries are incessant from their own people, not from us.

- Western civilization still has a clear effect on most people, including Muslims.

- The fall of a civilization takes time, just as the rise of civilizations.

- The Muslims alone are the candidates to lead the world, because they have the given facts and justifications to lead.

- The Muslims will not lead the world unless they comply with Islam as religion and law. They are not protected against the divine convention in the societies.

- The present weakness of Muslims and their complete refusal to rely on Islam, has delayed the collapse of Western civilization.

- The non-Western communities, including China, Japan and India, are not candidates to lead the world; in spite of their scientific progress, economic strength, and their population density. They have the same weak points and the justifications to collapse are the same as the West.

Finally, urging by means of civilization is a long standing tradition. relying on the human through the values he carries. **«(They are) those who have been evicted from their homes without right, only because they say, our lord is Allah. And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned (i.e., praised). And Allah will surely support those surely support him (i.e. His cause). Indeed, Allah is Powerful and Exalted in Might.»** *(Al Hajj:40)*. The Islamic civilization and its worldwide contributions are a conceded issue, only the stubborn deny. Currently, the components for its taking off are available: (petroleum, large population, markets, geographical location, qualified manpower). [1]

(1) Omar Ebaid Hasana, ibid.

The Internationalism of Islam:

It is important to distinguish between internationalism and globalization. The principle of internationalism is founded on choice: **«There shall be no compulsion in (acceptance of) the religion. The right course has become clear from the wrong»** *(Baqarah:256)*. As for the logic of globalization, which rhymes with stylization, it is founded on economic, political and cultural coercion. This has been indicated by a great number of Western thinkers and its modern enlightened institutions. [1]

This idea is agreed upon by contemporary researchers. Dr. Salah Al Sawi was of the opinion that the necessity of separating internationalism on the one hand, which was introduced by Islamic Sharia through the message love and mercy to all mankind, and globalization on the other hand with its concept of domination and ruin of others to the credit of insolent capitalism, or better yet to the credit of a handful of elite capitalist who swagger in others blood and money. [2]

The universality of the Islamic call and the humanity of this religion were crystal clear in the language of the Qur'an of Mecca. This religion addressed the human being, regardless of his home and his people, as The Sublime says: **«It is not except a reminder to the worlds»**. *(Al Takweer:27)*. **«And We have not sent you. (O Muhammad), except as a mercy to the worlds. »** *(Al Anbiya:107)* **«And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner, But most of the people do not know.»** *(Saba':28)*.

This address was directed to all people, in all their regions and on different times; to all their races, nationalities and colors.

The intentions of the Islamic laws do not conflict with the international thinking or the international dimensions in the procession of people and life of nations, if this dimension was useful, and not opposing the values and origins of the Islamic nations.

(1) Abdul Salaam Balaji, Website, Islam Today, Internet.
(2) Salah Al Sawi, ibid., p. 10.

The intention of the Islamic internationalism is extremely great. it confesses that all people are of the same origin and common sources Qur'an: «**And to him is the (final) destination.**» *(Ma'idah:18).* «**And fear a Day when you will be retuned to Allah. Then every soul will be compensated for what it earned, and they will nor be wronged (i.e., treated unjustly).**» *(Baqarah:281).* Therefore human nature is one, and Islam is for all those humans because it is a religion of character. Islam orders what is best for all and forbids what corrupts and harms them. The straight minds and the upright souls accept Islam and agree to it by disposition, character and creation, even though some reject it in utterance or practice.

This internationalism was decided for several human intentions such as: The sanctity of souls, the dignity of the human being and not to be forced into Islam. Qur'an; «**And had your Lord willed, those on earth would have believed - all of them entirely. Then, (O Muhammad), would you compel the people in order that they become believers?**» *(Yunus:99).* It is related to the Amir Commander of the faithful Khalifa Omar Bin Al Khattab said: «When did you enslave people and their mothers gave birth to them as free men?» [(1)] Islamic internationalism is proscribed to protect people and their economic and material rights. Even during the Islamic conquests to realize this internationalism, the conquerors did not interfere in the religions and beliefs of the people in the conquered cities. They did not prohibit their properties and, because their properties were evaluated and observed. This is unlike globalization where the minds and hearts were opened to impose what the nations and peoples do not accept. [(2)]

Islamic internationalism approached strong mental and practical starting points, which made it acceptable at the conquered nations. Its particulars becomes clear for:

- It carries accurate scales for the rights and duties according to Islamic Sharia.

(1) Speech related to Ameer Al Mu'mineen, Omar ibn Al Khattab.
(2) Nur Eldin Al Khadami, Family Magazine, No. 117.

- Keen to set up the society of justice and power

- Start off from the principle of equality among all men without regard to wealth, high standing, color or race.

- Adopts consultation as the base for the political system.

- Educate people on originality and piety through its call to civilization.

- Make ėducation an obligation to all to explode the human energy to continue the progress.

The pioneering and progressive role of the Muslims during the Amawiya and Abbasid Eras enabled the Islamic Arabic civilization to put forward an example of universalism and a type of globalization distinguished by its effect on Christian Europe, passing through the crossroads of civilization at Andalusia, Sicily, Damascus, Fez and the other Islamic cities. The effect was positive. The Muslims did not monopolize their experimental system; rather, they left the door wide open for student delegations from all over Europe to come to the Islamic centers to benefit from Islamic discoveries in the different branches of science: chemistry, medicine, engineering, physics, mathematics, agriculture, sociology, accounting, etc. It also participated in the activity of translation from Arabic, which was the language of the period, to other European languages, especially Latin, in transcribing Islamic research systems and several of its scientific results.

Islam exemplified a triumph over the traditions of globalization in dealing with the non-Muslims. The dissident in Europe was killed or banished, while Islam came to accept the other who disagreed with him in religion and belief. Islam arranged for him the right and legal situations to maintain his existence and to practice his belief. It is enough to know that the non-Muslims who lived in the Muslims societies lead a flourishing life and did not suffer any problems. For example, the Ottoman Turks turned toward tolerance with the ethnic and religious minorities. The Christians spread an expression by Lucas Natoras, the Byzantine religious chief in Constantinople, who said: «It is better for us to see the turbans in our town rather than the papal crown.» [1]

(1) Mohamed Amahzoon, ibid.

The Islamic nation possesses more unifying factors than any other nations: The unity of religion, mind, Islamic Sharia and the system of life, history, destiny and hopes and the unity of interests.

The West to a certain extent is as strong as it is weak. The Islamic world to a certain extent is as weak as the strengths and capabilities in it. But the difference is that the West now knows how to profit from its strengths to remedying what it lacks. While the others do not know how to cover and protect their defects and bring out the points of their strength. So we can say that in most cases they contribute in weakening themselves and strengthening the West by throwing the factors of their strength to the western camp to increase the strength of the West and increase their own weakness.

The land area of the Islamic world amounts to one quarter of the Earth. In addition to its strategic geographical position in the center and control of several passages and navigable straits. The area is full of wealth and benefits, on top of it more than 80% of the world's petroleum reserves, the mainstay of modern life. The Arab world, whose debt increases in gravity by 50,000 dollars per minute, is the same Arab world whose volume of investments in Europe alone amounted to 465 billion dollars in the year 1995 after it was 670 billion dollars in the year 1986.

Islam alone is in possession of the answer to the big questions about the human being, the universe and life, and in which the human soul is consistent with his body and mind. The others do not own this dimension. This is what made ex-president Nixon to cry more than once in his book «Victory Without War, 1999» to the necessity for America to take care of the spiritual dimension in her address to others.

What is intended is that there are sources of strength in the Islamic world, just as there are points of weakness in the Western world. Then the issue is not mere capabilities, but also attitude, will, wisdom and patience. The Islamic world can utilize these points of strength and attract others to its sphere if the belief was available to motivate the challenge, and the patience to tolerate the results of freedom. (1)

(1) Khalid Abu Al Fatooh, Globalization. A talk on development of the mechanisms of authority, Al Bayaan Magazine, p. 163.

The propagators and genuine thinkers of the Islamic world can benefit from some parts of globalization in favor of the Islamic call and nation. But this requires more planning, control of priorities and defining he courses and the near and far targets; in addition to the material capabilities. This requires awareness from the Islamic governments and nations that their destiny and the destiny of the Islamic nation lies in confronting the negative parts of globalization. This can be attained by preaching the internationality of Islam, and the definition of Islam that humanity needs to create and spiritualize its life, utilizing globalized information and its numerous effective technologies. [1]

The Muslims have become divided in their view of globalization into two categories. The first sees that the legal duty compels us to close all doors and windows in face of this dangerous evil, which has invaded the world and attacked the Islamic nation. We must back to the Book of Allah and the Sunna as well. We need to seriously pursue distancing the young from the degraded means of cultural globalization that are invading the world, by preventing them from reading papers and watching T.V. and satellite channels. Do not make use of the Internet, and do not open the way for our children to study in their universities, institutes and colleges.

The second category sees the way to deal with the danger of globalization is through adhering to the deep Islamic culture; which is comprehensive to all parts of human life. It cures all the problems of the human life in al its aspects. This divine Islamic culture does not distinguish one group over the others or a specific area over others; rather, it is for all mankind, in all times and places.

Since we have this original culture, then we must open all doors for the coming Western culture so that the Muslims can catch up with the worldwide movement. Islamic culture would come together, and the world would unite around one culture to realize peace and world progress.

(1) Abdul Salaam Balaji, ibid.

There is no doubt that both views are wrong. Total isolation from globalization is not possible, even if we wanted to. Nor is it correct to call for total openness without limits and restraints on the new culture and contemporary globalization. The dangers resulting from openness are no less than the dangers of isolation from globalization. The worry, confusion and disorder will keep controlling and prevailing on Muslim scholars, thinkers and intellectuals until they find a reasonable, objective and correct solution to the problem of cultural globalization.

If we want to attack globalization and the degenerate Western culture, definitely the original Islamic culture must be spread on the widest range possible in the Islamic nations and others, to create a contemporary Islamic globalization to replace Western culture and globalization. It will be like when the world witnessed in the first Islamic centuries how Muslims produced an Islamic globalization and an original culture until it spread all over the world.

This culture is structured on the sincere monotheism, belief only in Allah, «**So exalted is Allah the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.**» *(Al-Mu'minun:116)* as opposed to the non-Islamic contemporary culture, which is based on atheism as God said: «**And those who disbelieve say. 'We will never believe in this Qur'an'.**» *(Saba':31)*.

Qura'an and Sunnah are the source of legislation. No human has the right to legislate laws or pass a law for the Islamic nation that is contrary to the rules of origin in those two sources. «**It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should (thereafter) have any choice about their affair.**» *(Al Ahzab:36)*.

Western culture represents a real threat to Islamic culture, which intends to stand before globalization. While the West wanted to apply his culture in the fields of politics, economics, science and western culture which saw the necessity of separating religion from the state. It also saw that religion and faith are individual issues and personal

matters. Other connections must replace it, around which the Western communities are centralized: such as: home, race, political beliefs, nationality and patriotism.

The religion of Islam is the last religion. It contains all That the human being needs. Then, starting off from the duty of spreading Islam to the world as God said: **«You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed.»** *('Al'Imran:110).* We have to plan to globalize our Islamic culture. But before that we have to repair our internal situation and return to the book of God and the Sunnah of His Prophet (pbuh), in rebuilding the administrative, organizational, political, economic, and commercial and information structures according to Islamic culture. Also re-building the educational systems in the schools and universities according to Islamic theory, with the contribution of the Islamic nation in the decision-making, and the establishment of scientific research centers. There must be true participation in developing the technology to enable Muslims to truly contribute in these fields instead of becoming receivers or imitators of the West.

Also we must know the laws of Allah regarding nations and communities; and try to know who slipped, why and how did he slip? Who delivered and won, and how did he do that?

Also it is inevitable to unite the Muslims progressively, because unity is a source of civilization and its main constituent. [1]

«That home of the hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the (best) outcome is for the righteous.» *(Al Qasas:83).* **«Be not deceived by the (uninhibited) movement of the disbelievers throughout the land. (it is but) a small enjoyment; then their (final) refuge is Hell, and wretched is the resting place.»** *('Al 'Imran:196-197).*

We must distinguish between the defeat of armies and the debacle of nations and peoples. Then the first, in its military dimension, is a brief

(1) Abdul Wahab Al Masiri, ibid., p.10.

expression of the nature of wars; battles are attack and retreat. But the debacle of nations and the defeat of peoples is the fatal blow. Perhaps this is what the Crusades wars were. Despite what these wars realized during their several invasions between the 7th and 8th Centuries of Hijra, where thousands were killed, it could not destroy the civilized, social, mental, and belief manner of the Islamic character of the nation. Subsequently, the authority of the Europeans stayed outside the community despite their swords and daggers that penetrated inside.

The experience confirmed that when Islam remains in the peoples' hearts and in the blood stream of their lives, it forms a case of continuous resistance. This renders occupation a temporary matter; however influential and strong it might have been. (1)

In confronting globalization, it is important to distinguish between dealing with the reality, and this is what we need, and recognition of it, and this is what consolidated the tragedy.

Muslims did not recognize the crusaders invasion, or the French expedition on Egypt or the modern colonization that lead to the confrontation that resulted in partial or total victory. (2)

The way out of the subordination that is consolidated by globalization day after day is limited to two cases:

First: Recovery of the awareness of the Islamic identity. Fortify the Muslims mind against cultural penetration and mental spoliation in the fields of values, principles and the established origins. These are indispensable in facing the peens of self-dissolution and the destruction of the ideological and mental infrastructure that maintains the fortification and independence of the nation. Knowing that the identity is considered an important and strategic factor for the security of nations in managing the struggle and competition with other nations.

(1) Amro Abdel Kareem, ibid.
(2) Mohamed Amara, ibid.

The well informed about the nations plans, either in security or development, notices that the identity acquires with special care; because it is the first defensive line for the nations memory, language, history and the civilized values.

Second: The openness on the other civilizations in the field of conveying the technology and the sciences mediums. Care but to own the power in the economic, information and military fields to support the comprehensive development in our country. This is acquired by the direct connection between the actual educational policies and the comprehensive development policies in those sectors to explode the concealed energy in the society.

The true progress can only be realized by combining originality and the contemporary. In other words, between the constant and the variable: constant which must be maintained, it includes the language, history and the values of social up bringing. The variable opens the field to reach with the sciences of the period, and creating the suitable climate for innovation, creation and renewal.

The Asian example, specially the Japanese, is a good example. Japan started the road to progress by building the human being first. They studied Western civilization because it was necessary for their needs and not for their luxuries and desires. The difference is great between the relation of Japan with Western civilization and our relation with it. Japan took the student's attitude toward civilization; while we took the attitude of the consumer. They imported the mechanisms and especially the means, while we imported the things.

If the Arab and Islamic nations want progress and desire to enter the civilization racetrack, they have no alternative other than to take the balanced position. Then they can benefit from the material and scientific progress the West offers, and at the same time, to be cautious of dissolving into the character and identity of the West, combining its values and the Islamic identity. [1]

(1) Amahzoon, ibid.

Towards a Vision for the Era of Globalization

By: Ustaz Khamis Bin Rashid Al-Adwe(*)

Shura (consultation) is the means to rehabilitate the nation in order to deal with the era of globalization, after despotism intensified in the society as a whole. The ruler is despotic to his subjects; the manager to his company; the headmaster in his school; the husband tyrannical to his wife and children. And a nation brought up on that will be incapable of developing itself, or benefiting from the accomplishments of others.

Allah created man for a purpose and determined for him a goal in life: to worship Him. Allah said: «**And I did not create the jinn and mankind except to worship Me.**» *(Adh-Dhaariyat:56)*. This worship encompasses all the directions of the universe and engulfs the human life from beginning to end; caring for all its movements in life: Say, «**Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first (among you) of the Muslims.**» *(Al An'aam:162-163)*. Also the Prophet said, «**Faith is formed of one hundred parts; the greatest is saying,**

(*) Academic Researcher, (Sultanate of Oman).

'There is no deity but Allah'; and the least is the removal of harm from the road». [1]

The Muslim must not abandon the mission which Allah charged him with, until he leaves this world and meets his Lord. He is in the faithful covenant of Allah, accepting His true law. The Sublime tells a story of Prophet Joseph, peace be upon him, in that concern: **«You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous.»** *(Yusuf:101).*

Allah will not accept anything from man other than Islam. For He said: **«And whoever desires other than Islam as religion, never will it be accepted from him, and he, in the hereafter, will be among the losers.»** *('Al 'Imraan:85).* Man is the khalifa of Allah on earth. He created him to populate it according to His system. The Muslims' standing on earth is like the position of the leader who guides mankind to the benefits of this world and the Day of Resurrection. The true Muslim realizes divine law by making the word of Allah the highest and the word of the unbelievers the lowest. This is Allah by all His means. **«If you do not aid him (i.e., the Prophet) Allah has already aided him when those who disbelieved had driven him out (of Makkah) as one of two, when they were in the cave and he (i.e., Muhammad) said to his companion, 'Do not grieve, indeed Allah is with us.' And Allah sent down. His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, and the word of Allah, it is the highest. And Allah is Exalted in Might and Wise. Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew. »** *(At Tawbah: 40-41).*

The present situation of the Muslim is the status of the negligent. As long as the word of the unbelievers is the one that leads mankind, and compels the Muslims to submit to it, then we are in a position that is inconsistent with the trust we undertook upon ourselves.

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(1) Reported by Al Rabie'.

The matter will not become correct until we truly go back to our religion. We must take the reins of leadership and endeavor to realize the consolidation to the Nation of Islam.

These are cardinal principles in our belief known to every Muslim.

The Muslims' mission in the era of globalization is to reconsider the position of the nation on the world map and the reality of the Muslims among the roster of peoples, and come out with a remedy for the diseases we suffer. Afterwards he is to endeavor relentlessly and without reliance. He is to hold on to the causes revealed to him by Allah in this universe; and to consolidate his relation with Allah.

Crying, waiting and scattering dust on the head is useless. Also waiting for hopes to be realized without labor is the commodity of the defeated. Throwing the responsibility on the enemies is the trick of the weak whose determination fell short, his mental faculties drooped and his strength slackened. But the strong believer is the one who attempts to uphold the religion of Allah, adopt the causes and search the universe for a way out of the nation's weakness, deterioration, stagnation and slumber.

Yes, there is a conspiracy from the enemies. Rather, it is conspiracies, like segments of a dark night. But what is the use of condemning these hostile conspiracies while we are in a state of deadly sleep or deep coma.

We are supposed to realize the international variables, and gain mastery in the art of managing life, adopting the sciences and the universal laws, and compete with the enemies of Allah. The scholars of the nation must be aware of the fact that the sciences required from the sons of this nation are not only the Sharia but also all the sciences of life.

Than we must enter this side like true Allah-fearing Muslims and indulge into it with the enthusiasm of the faithful Muslim.

According to this conception we try to remedy this subject.

The Concept of Globalization

The talk has increased about globalization. Several books, studies and articles have been written about it. People differ in opinion with regard to it. Some consider it pure evil and the devils taboo; international demonstrations have been held to condemn it. Others are preaching it, considering it the utmost paradise. They believe it is the best thing humanity has produced, after which the world will come to an end. That means humanity will never produce better. Those remind us with the rashness of the communists who promised the world their earthly paradise, and it was uncovered in the end to be a blazing fire and burning hell. It did not take long before humanity dismissed it, sick and tired of tasting its afflictions.

Many writers stood by and enumerated the merits and disadvantages of globalization, saying that it could not be considered pure evil nor pure advantage. They call for benefiting from its advantages and resisting its evil. But they failed to define what is useful and what is harmful in globalization. What some of them see useful others see harmful, and vice versa. They may agree on some matters but they differ on most.

Something that many do agree on is that globalization is still in the stage of molding. Its characteristics are not yet defined, all the dimensions are not known, and they don't agree on its definition. With regard to definition it is viscous; and to the framework it is like rubber. Globalization resembles one of its most dangerous devices, which is the Internet. The international information network is a spider's web, overlapping, parallel and crisscrossing in all directions, while continuously expanding. Globalization is like this. Its concept widens with the speed of life's movement. Likewise, those who hold different trends explain and analyze it by their own ways and methodologies. Even some see it as socialism in a capitalist dress, some see it as capitalism in a communist dress, and still see others see it as capitalism in its wildest form.

On the side of information, globalization means objects from outer space that enter every house, and the Internet at the head of every bed.

On the side of economics, it is the transcontinental companies that do not recognize land or country. Every land is their home. These are the companies that devour all the smaller ones.

In the field of war, it is the battleships that carry whole military cities. Starting from the aircraft carriers equipped to launch tens of warplanes to and by presenting more than 20,000 meals daily to its 7,000 combatant soldiers. In war it also means smart bombs and high-tech war.

Socially, it means the Western model, particularly the American model; which must be imitated in food, drink, clothes, the way of speaking and dealing with others, and the way of thinking.

In culture, the dissolution of cultural differences and abandonment of origins. It means the unity of religions and all humans in this system, the good and the evil.

Globalization means all that and more.

But where is the opinion of Islam in all that? What is the position of the Muslim, and what is his mission?

To answer these questions, we have to dismantle the mix up between knowledge and ideology.

Knowledge and Ideology:

In order to have a correct conception of globalization whereby the Muslim can perform his mission that Allah entrusted to him, we must build our matters on sound ideas of human knowledge.

Allah created man and enabled him to react in this life and to deal with its movement man has a wonderful and superior ability to win acquaintances and the knowledge of the laws of Allah in his universe. Allah said: «**And Allah has extracted you from the wombs of your mothers not knowing a thing and He made for you hearing**

and vision and hearts (i.e. intellect) that perhaps you would be grateful. » *(An Nahl:78)*. This is what Allah referred to by saying «**And (mention O Muhammad) when your Lord said to the angels: 'Indeed, I will make upon the earth a successive authority.' ... And He taught Adam the names, all of them.**» *(Baqarah:30-31)*.

The tendency for man to learn names freed his ability to learn affairs and take on ideas to utilize this universe, especially when Allah made this world subjugated to man, despite its size, vastness, the diversity of its components and the multiplicity of its creatures. This specialty was distinguished for man above all other creatures. Instead, these other creatures are subjected to him.

Allah says: «**And He has subjected to you, as from Him, all that is in the heavens and on earth.**» *(Al Jathya:13)*. Allah also details this summing up in others; He says: «**Then is He who creates like one who does not create? So will you not be reminded? And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.**» *(An Nahl:5-18)*.

Man started to deal with this universe with simplicity. But he started to advance phase after phase all along the passage of days and the succession of periods. His knowledge widened day after day. Whenever he was able to discover part of this universe and the systems that steer it, his ability to utilize the law of exploitation given to him by Allah, increased. Allah says: «**While He has created you in stages?**» *(Nuh:14)*. «**...that you may seek of His bounty, and that you may be grateful.**» *(Al Jathya:14)*.

Man came to traverse vast distances in a few hours where before he had crossed it in months or years. He used to use pack animals to travel; now he uses speedy vehicles on land, sea and air. He did not know what was happening in the nearby village; suddenly he can see and listen at the same moment what is going on in the other parts of the world. After the earth was expansive, it became a small village in

which life moves with all its different sides, humans, information and money, as fast as possible.

But the movement of man was not all innocent and good; it moved away from the aims to which man was created as khalifa. He ravaged, shed blood, corruption surfaced in land and sea. Allah says: «**Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned so He (i.e., Allah) may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness).**» *(Ar Rum:41)*. The heavenly message came to him from Allah to guide him to the religion of Allah and to conduct his life and plan his passage.

In human development and its movement in the universe, many concepts became confusing to man. Therefore he always needed something to control his presence in the creation. Therefore, the religion of Allah, the last religion was most suitable for the requirements of human civilization. Islam is able to accompany his development, away from deviation and drifting to the precipice. Before talking about this point, we ought to separate between knowledge and ideology and where Islam stands between them; so that the Muslim should know his position in the era of globalization.

Human knowledge is divided into knowledge and ideology.

Science is the laws, principles and paths that Allah propagated to this universe. All matters move according to his will; without these laws, man could never have exploited this universe, such as the laws of mathematics, chemistry, physics, medicine etc. his wisdom required it to move according to certain paths without deviation. «**....But you will never find in the way (i.e., established method) of Allah any change, and you will never find in the way of Allah any alteration.**» *(Fatir:43)*. These methods are indicative of his greatness and ability.

The sciences of sociology, history, economics, and psychology all come to fall under those methods, even though it was mixed with the belief of some who worked by it. But it has its own laws to

perform upon. We have to until this mixture, and extract the laws that operate these sciences.

Ideology is the beliefs and views of the individual or the group, such as communism and capitalism, etc. Although the followers of these doctrines busied themselves with the universal sciences and made good progress, when their mental doctrines affected the formation of universal knowledge, it was no longer pure science, but became science mingled with ideology.

Therefore we should not mix matters. We must attempt to separate the sciences from the ideologies.

Science is always related to objectivity, and ideology cannot be separate from subjectivity, which is reflected in the individual or the group. Therefore the researcher must abandon his subjectivity and enter the field of sciences and become endowed with complete objectivity.

There are several issues that reflect the persons subject on any science and affect his objectivity. Some are the belief and religion of the human, the way he was brought up and the systems of education, Just as the strong effect of the time and place. Rather, the nature of the human and his state of mind has their effect, which reflects human identity on the science he is researching or adopting. Therefore, a person must do his best to get rid of his personality and endow himself with the greater part of objectivity.

The contemporary universal and social sciences originated in the West. It arrived loaded with the environmental identity it has researched and the researchers who did it. It is, wherever the discovery of the laws of the universe, and where the exploiting of these laws, a common issue among Allah's creatures. No one can assume alone its monopolization. Muslims are the first to take these sciences because they were created by Allah; and realizes victory and consolidation for the Muslims. It causes the word of Allah to become the highest, and the word of the unbelievers, the lowest.

But we must not forget to separate these sciences from the taints of their doctrines that are not related to science. Instead it promotes the culture that does not relate to Islam; but rather, contradict with its true guidance, beginning with disbelief in Allah and ending in moral degeneracy and libertine deterioration.

We are supposed to totally reject this culture, because we are called upon to belong to the culture of our religion, which signet from the book of Allah and the laws of His prophet.

Islam, which Allah chose for his servants, includes beliefs, although we cannot classify it as just another ideology. Rather, Islam, in fact, belongs to the sphere of science. Because Allah, Creator of this universe and Maker of its laws, is He who sent Islam down, what is in Islam does not contradict with the universal sciences. This is one point; on the other hand Allah is too exacted to favor someone for the other. He is the Most High for matters to affect him. He brings down upon his servants what goes along with the laws of this universe, together with the balanced movement decided by him.

It is important to indicate that infallibility from disobeying the laws of Allah is for the Book of Allah. As for the sound, it was infiltrated by many fabrications and afflicted with intended distortion or the unintended illusion. Therefore it requires purification and sifting to salvage it from what suspended on it, which was not part of it.

The Islamic doctrines may approach from right. which Allah brought down, and it may move away by as much as the founders get rid of their identities, in he manner that does not represent a pure objective science. No doubt there is much good that can e utilized. May Allah reward our scholars for the service they extended to their religion and to the nation of Islam. But the scholars must strive in the conditions of their time by the direct return to the Book of Allah and the Sunnah of his prophet. They also must re-draft the thinking and the method of had work.

Definition of Globalization and its Supporters

With the large number of definitions given to globalization and the diversity of its concepts, we can come out with an easy definition but will include its issues:

- Globalization is getting out the objects from the space of privacy to the international horizon in the utmost possible speed by means of modern means of communication, aiming to realize interests.

Thus it is clear that the corners of globalization are five: objectives – internationality – means of communication – pace – interests.

First: The Objectives:

This includes all parts of life.

Beside culture, it includes: sociology education, knowledge, the press, religions, education, knowledge, the press, religions, behavior and he human heritage.

On the economic side it includes: technology, trade and money, different kinds of agreements, labor emigration, goods, vocations, and free markets.

In politics it includes: agreements, U.N. decisions, democracy and human rights and the freedom of thinking.

In the arts it includes: Literature, cinema, theatre, acting, music and songs.

However, crime, libertinism and the Mafia of which included by globalization.

Also war and destruction and their technologies such as the biological, Atomic and nuclear production. The creed for fighting and the smart war equipments.

For more details we shall speak later about the factors of globalization.

Second: Internationality:

The universe became one village. It is natural for objects to move in the outskirts of this village. Globalization acquired its characteristics through the realization of internationality. Then it is the first pillar of globalization.

This internationality provides countless outlets to promote the objectives such as ideas and monies etc. from one side it is positive for the one who makes the best of it; where it means to him growth, prosperity, welfare and the domination of his ideas and culture on the others. From the other side, it is clearly for the weak, poor, the lazy and the young; where it means loss of their identity and privacy, the destruction of their economy, the faltering of their accomplishments and their dissolving into the world of the big.

In other words, the poor becomes poorer; and the rich enriches, the powerful more power, the weak weaker, the big more haughty, and the small smaller. Then it is today no more than capitalism in its fieriest picture. It is wild capitalism, which devours everything, even the weaker capitalists.

There is another part in the internationality of globalization: the big interlacement and overlapping between its parts, either on the scope of objectives or the means. It means that it works to merge all these parts where science would mingle with doctrine.

Internationalism is not something new out of the womb of globalization. Rather, globalization came out of he womb of internationalism, so to speak, for internationalism is as old as the empires that dominated large parts of the world, or tried to control the whole world. This was the hope of all peoples and the orientation of all mental and religions currents. But the difference now is the capabilities, which realize the spread of internationalism of the objectives in a standard time and very high ability. It makes the first arrival, the winner; and whoever comes late, even for a minute, is the loser. The winner gets everything and imposes what he wants. He may even impose the logic of: «He who is not with us, is against us». The logic of power and triumph, and it is the last craze launched by globalization.

Third: The Means of Communication:

In its expansion, globalization depends upon the modern means of communication. These means made good progress in conveying the objects. Humanity penetrated areas it could not have dreamt of man traveled from one village to the other, in the past, on foot or pack animals: donkeys, mules, camels and horses. Now he can circle the globe in few hours in comfortable means of transport that was not available in the old house apart from his riding animals.

In the field of information we entered the digital era. In this era information is conveyed in he twinkling of an eye. After man had worked hard and suffered to make his living, now he can manage the largest schemes from his room thorough the spider web the Internet. He argued, bargained and concluded transactions and pays for it and also the gleans and wages for his employees, in closed sessions: sound and picture.

In the area of war, the technology of armament lessened the employment of people. The means to operate battles is being transferred astonishingly. The style and technology of war that was followed a decade and a half ago has changed. Of course this should not make us forget that this high quality technology is useful to those who own it. But an instrument of destruction and annihilation to those upon whom it will tear down; in this way in the other fields of communication. It goes without saying that the means of communication are not limited to the issue of transmitting sound, picture and word, but includes all means. Where it astonishingly developed during the 20th Century to be true to what Allah said: «....,**then We developed him into another creation**....» *(Al Mu'minun:14)*

These means of communication started to amazingly discover the unknown. The satellites detect the movement of earth and probe the seas. The spaceships penetrate the atmosphere and reach the nearby planets.

If it was formerly said: «survival of the fittest» then this era confirms what was said in other words: «survival for the owner of the means of globalization». When we speak about survival it does not mean the destruction of the body, even though in case of

weakness it is negatively affected by globalization but we mean the civilized death of nations and its cultural dissolution that is invaded by globalization by imposing the virtues of the owner of the modern means of communication. These means which harshly impose globalization upon us.

Fourth: Speed:

The truest description for globalization is: «The era of speed». Already speed interferes in every matter and determines it in favor of the faster. This is a clear and indisputable matter, but there is an internal matter carried by a speed that affects the human entity, single or group. It is dazzle.

Dazzle: is a kind of glow that excites the admiration of the human soul and leads it to imitate and follow the example of the dazzler.

Then speed is in reporting and analyzing the news; analysis of social phenomena such as: the friction of the states and peoples by wars and the speed to utilize it; speed in conveying the war machine to determine in favor of the party than owns the fastest and most accurate technology; speed in putting together economic agreements, force and win them. Speed in managing work, realize it and clear it, and the management of all sorts of establishments. All this speed excites a kind of dazzle stirring in the human soul, where whoever was unable to realize this exceptional speed, will be guided by the one who has it.

This speed in itself is an imposer that deceiver many, where they mix between the factor of speed and what this factor presents. It is a factor desiring for it. Our religion orders us, where Allah says: «**It is those who hasten to good deeds, and they outstrip (others) therein.**» *(Al Mu'minun:61)*. But unfortunately, this factor represents globalization with all its good and evil.

Dazzle leads many Muslims to be deceived by it and carried away following Western civilization. They now consider the Western example the ideal one; which must be imitated and followed. We do not limit dazzle to just being a factor of speed, because it enters in many fields of globalization. But we talked about it in speed because it became one of is distinguished characteristics.

Fifth: The Interests:

Basically, Islam does not prohibit man from realizing his interests. The philosophy of khalifa on earth was made to realize interests. It is an instinctive incentive that supports reaction with humans in this creation to extend and produce the best he can.

Islam calls the realization of interests as favor. Islam urges and encourages following it. It is important never to define the position of Islam in seeking interests, before speaking about the interests with the masters of globalization. There are many who mix between wrinkles and interests. They see that anyone who is seeking interest is a destroyer of principles. It is impossible to concert between the principle and the interest. And before demonstrating that we shall relate the position of Islam with regard to the realization of interests.

As we said before Islam sees the realization of interests as a favor from Allah. Trade, pursuit of happiness, hard work for different sources of livelihood are all favors from Allah. The verses of Qur'an call all that as favor from Allah. Realizing interest is, in fact, one of the principles of Islam.

The negligence of realizing interests that strengthen the individual and the nation is destruction to a principle of our true religion.

Islam considers the universe subjected for man to seek his favor. Subjected with its celestial bodies, seas, night and day, its movement and stillness, its winds and calms.

Allah relates to us about the subjection of the seas and ships by saying: «**And it is He who subjected the sea for you to eat from it tender meet and to extract from it ornaments which you wear. And you see the ships plowing through it, and (He subjected it), and perhaps you will be grateful.**» *(An Nahl:14)*. He reminds us with his favor of right and day for we live in them. He said: «**And out of His mercy He made for you the night and the day that you may rest therein and (by day) seek from His bounty and (that) perhaps you will be grateful.**» *(Al Qasas:73)*.

Allah also spoke of the winds and said: «**And of His signs is that He sends the winds as bringers of good tidings and to let you taste**

His mercy (i.e. rain) and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.» *(Ar Rum:46).*

Part of the realization of interests that has favorable returns to man goes to restore the social conditions of the relatives and the poor. This is what distinguishes Islam from the materialistic systems like capitalism, the sponsor of globalization. In this regard Allah says: **«And let not those of virtue among you and wealth swear not to give (aid) to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.»** *(An Nur:22).*

There is a heavenly direction from Allah that man can spread to seek his living after he had performed his religious duties. Allah said: **«And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.»** *(Al Jumu'ah:10).*

Allah lessened some of the rituals from the believers with observance to those who work hard for their livelihood.

However, sometimes we find that gaining coincide with worship. This indicates an important feature that raises the prestige of work and profiting, and the realization of interests. On speaking about pilgrimage, Allah said: **«Hajj is (during) well-known months, so whoever has made hajj obligatory upon himself therein (by entering the state of ihram), there is (to be for him) no sexual relations and no disobedience and no disputing during hajj. And whatever good you do, Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. There is no blame upon you for seeking bounty from your Lord (during hajj). But when you depart from 'Arafat, remember Allah at Al-Mash'ar Al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray. »** *(Al-Baqarah: 197-198).*

Allah makes the movement of the universe, including its days, through the succession of day and night so that man can realize his interests and aspire the favor of Allah. He says: **«And We have made**

the night and day two signs, and We have made the night and We erased the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account (of time). And everything We have set out in detail.» *(Al Isra':12).*

There are several prophetic traditions (hadith) which prompt man to seek his livelihood. It is reported of the Prophet (pbuh) as saying to consider work as charity: He said: «Every Muslim must give alms.» They asked: If one could not find? He answered: **«He is to work manually then he will benefit himself and thereby he gives alms»**. They asked: If he could not find? He answered: **«To answer the needy»**. They asked: If he could not find? He answered: **«To behave amicably and refrain from evil. It is alms for him»**. [1]

Man should not be dependant on others for his livelihood, but to work hand by his hands. Reported by Almogdam bin Madi Karb, he heard the Prophet (pbuh) says: **«No food can any of you take that is more lovable to Allah than the work of his hands»**. [2]

In the scope of arousing the interest of his nation in industry and trade, the Prophet (pbuh) was asked about the best way of gaining. He said: **«Accepted selling and manual work»**. [3]

Searching for livelihood and realizing benefits are connected with the glorification of Allah. They keep you out of the way of sin. Also glorifying Allah and committing sins can't stand up together. That means the ethical side is an original part that must be in any benefits, so there is no larceny, monopoly, usury, jeopardy or detriment in the economic dealings in Islam. The hard worker on the land must be connected to Allah and praise him.

This is the position of Islam towards hard work, seeking livelihood and the realization of interests, which distinguished Islam from the other positions laws systems. It alters the matter to a great ethical principle.

Everything is beneficial in the era of globalization, which is based on the extreme capitalism. It defines every branch of life; economics, sociology, politics, war, literature and arts. We still see

(1) Reported by Al Bukhari.
(2) Reported by Ahmed.
(3) Reported by Ahmed.

Machiavellian Law: «The end justifies the means», as the true motivator of the effectiveness of globalization.

The most important thing globalization misses is the ethical part. Rather, the ethics changed to a benefit. For them ethics are esteemed and effective since they perform material interests. The concepts of ethics became changeable with a speed that suits the era of speed, where ethics have lost the standard measure and have become followers to the benefit. This is why we clearly see the policy of double standards in the world of politics. We also see the social disparity due to the imbalance in the economic scales. On the behavior side, ethics were thrown aside because they conflict with: the movement of art, and non-essential trade and the modern values that give humans free rein in all directions.

The one who defines the morality of the matter in the era of globalization is the very same interest that owns the power, and moves according to the logic of strength. Then, what is the meaning of the logic that says: «He who is not with us, is against us». Is it not a law that rules in favor dangerous ethical proportions in the era of globalization?

If the ethics of globalization is to impose upon us the logic of power, which arranges for terrible wars in different regions of the world, especially our Islamic world, this power interferes and takes international conflicts as an excuse for sovereignty over the regions of conflict to soak up their riches and destroy their civilization. They do all that in order to maintain their interests and solve their economic crisis and continue to be the unconquered world power.

Benefit in Islam is a grace of Allah and succession in his universe, to bear the fruits of the earth. Man is the successor in all that. Then the matter becomes the development of the universe and service to man. But interest with those who hold the reins of globalization is arrogance on earth, blow away virtues and ethics, degrading people and plundering their riches, imposing the logic of power, weaving international intrigues that inflict peoples in destruction and annihilation, and, finally, create the blazing regions in the world in order to devour the dry and the green and to benefit transient ostentations from all that.

Globalization is Natural Development:

Out of what preceded it becomes clear to us that globalization is divided into knowledge and ideology. It is in view of the fact that it utilizes the laws of the universe and the way of Allah within it to realize welfare for the human beings. This is obtainable by exploiting the modern means that enable things to be within reach and make it accessible in the land of Allah. It solves many of his problems, protects him from hardship and need, and makes him in a state of welfare and enjoyment of the delicacies of Allah's favor. In other words, it is all the systems that take care of his social and psychological issues, and help him drive the movement of life.

These sciences are human ownership without privacy. It is included in the concept of the original authorization, when Allah permitted man to utilize the universe in all inclinations except what was proved as prevented, either by stipulation or the all the Sharia principles, or by deduction. It is natural that life does not stand still. Rather, knowledge increases and concentrates to give more human realization in this universe. Then every realization begets a chain of subsequent realizations, and so on.

This is the law of Allah. It is the power the Muslim must prepare in facing life and the enemies of Allah and humanity. "And, prepare against them whatever you are able of power. «**And, prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know (but) whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.**» *(Al Anfal:60)*. Allah says: «**We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?**» *(Fussilat:53)*. Allah mentioned what the livestock realize for man of the interests. Then he promised to create what could not have crossed the human's mind. That means the tendency to develop is open until judgment

day, where he said: «**And the grazing livestock He has created for you; in them is warmth and (numerous) benefits, and from them you eat. And for you in them is (the enjoyment of) beauty when you bring them in (for the evening) and when you send them out (to pasture). And they carry your loads to a land you could not have reached except with difficulty to yourselves, Indeed your Lord is Kind and Merciful, And (He created) the horses, mules and donkeys for you to ride and (as) adornment. And He creates that which you do not know.**» *(An Nahl:5-8).* Allah also spoke about what he made serviceable for man in the universe; either by utilizing what is on the earth or the ships sailing on seas.

This is what comes in the responsibility of man and his behavior towards it. He perceive that Allah indicate what he will make accessible to man all that how ever the earth and that he holds them up from falling. Allah said: «**Then they reversed themselves, (saying), "You have a1ready known that these do not speak!**» *(Al Hajj: 65).*

Life on earth is changing from one situation to the other according to the law of evolution, which Allah gives exemplifies as the plants of earth which change continuously. Allah said: «**The example of (this) worldly life is but like rain, which We have sent down from the sky that the plants of the earth absorb (those) from which men and livestock eat until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.**» *(Yunus:24)* is frank in the fact that humanity will not stop at a defiant stage. Rather, it is advancing from one phase to the other. Then globalization, so to speak, is a science that comes under the jurisdiction of this divine law. The Muslim is not supposed to be fearful of this development; because it is part of what Allah awarded man. However, the Muslim is to hold the reins of this civilization, and to command its technology, because it makes the upward elevation for the word. Allah made it clear that his word is higher; and the word of unbelievers the lower. In order to realize this divine goal, it is necessary for the Muslim to have

the courage to dare. He must hurry, speedily to possess the ingredients of human civilization. He must inherit it from the unbelievers. Allah said: «**And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.**» *(Al Ahzab:27).*

This development is what we call Human Positive Science Development.

This development was moving since man walked on the universe. Therefore, we cannot define a period for the beginning of globalization on this side; because it consists of information and accomplishments compiled and condensed with each other. Then the sailing of ships from one continent to the other in the old times, is, in fact, globalizing what the ship was carrying. That means taking the cargo out of its limited borders to a wider and specious scope. Thus humanity started its movement of interpenetration and approach. Beginning with the ship, horses and camels, then writing, on up to the train, the car and the airplane. Then radio broadcasting, T.V., space channels; and finally the Internet, passing by all the means and technologies created by man. Allah said: «**Taught man that which he knew not.**» *(Al 'Alaq:5).*

There is another development for humanity. This one is related to the views, ideas and beliefs, which represent the peoples' doctrines. These, too, entered the era of globalization; where it employed the fast and advanced technologies to promote these doctrines across the space channels, the Internet, the cinema, theatre and the arts. Although we do not refuse the secular side of globalization, we refuse the positive, man-made doctrines and the distortion of divine laws, for they express ideas outside the framework of our civilization. What is most important is that it does not emanate from our true religion.

Science does not threaten our religion. Rather, the means to realize it worldwide is by science. But what threatens our nation, identity and privacy is reception and taking after the Western doctrines and the effect they have on our religion that Allah has chosen for us.

When we speak of globalizing the doctrines, we mean the old ones such as: paganism, Buddhism, Hindu etc.; and the contemporary

doctrines such as communism and capitalism. These doctrines discovered through globalization a way out of their local frame to an international one. However, in many situations it imposed an injunction on the Islamic nation, at once time with iron and fire, and at other times with radiant and fancy phrases. These were performed under sweet and pleasant slogans, like: brotherhood, humanity and equality. Now capitalism is imposed upon us under the name of democracy. The paradox is that this democracy came to us from capitalism across battle ships, attack aircraft and human annihilation. It is the deception of globalization.

They diversified in promoting and marketing these doctrines, such as when Buddhism, Judaism or Christianity come to us through a song to tickle the sensations, or produce a film to promote a certain idea across to trick humanity. We see in the film, for example, a group of children from different nationalities and religions with matching names. In the film we find: George, Sanud, Kreshna, Ahmad, Mustafa, Shoo, Beng and others, propagating for vice under the name of humanitarian brotherhood.

These doctrines express social primacies that grew under certain social and historical circumstances. It was created by man to express a situation in a certain period of time, then it was globalized in order to meld the ideas together, especially the Islamic idea; so that the capitalist power-supported doctrine would dominate.

The difference between these doctrines and Islam is that these doctrines carry the human identity; or say certain sectors of humans. Islam raises above all that, because it is from Allah, Lord of the universe and its Creator.

The essence of this subject: Muslims may use the scientific part of globalization, or rather, what globalization uses. They are to direct and guide science to its senses through what humanity reached of the civilized data based on the laws of Allah. In the same time they must take care of the trap of globalization that came to us loaded with human doctrines that express the identities of its own people. That is, we must separate between science and ideology.

The Components of Globalization

Globalization has three components: Freedom of movement for people, freedom of money transfers, freedom of information transmission.

Despite the capitalist allegations of sponsoring these components and making them pivots of globalization, these allegations still suffer from authenticity of implementation. They are freedoms subjected to the capitalist interests, so the call for them was the result of a pressing need to activate the capitalist market. But when matters contradicted with these components, we see clearly how they savagely curb freedom of movement to these three components.

It is suffice as an example what is happening after the attacks of 11th September; where people were accused, and the dominating power hunted them down wherever they went. They observed their movements, however private, and the movement of money was restricted, even if this money was meant to lift poverty and hardship from the poor. Any scheme of this kind is considered as threatening the interests of the arrogant. The information is under the huge American microscope, which controls the international networks.

It would be simplicity by itself to consider these freedoms as guaranteed in the eve of globalization. Rather, it is, in fact, totally utilized to serve international domination. It moves fast when it is in their interest, otherwise it moves to trouble.

It is enough here to mention that Islam guarantees, according to law, the freedom of these components, and prohibits any obstacles that prevent them from spreading. Thus any offensive against its movements is offense against the religion that stipulated the permission of the origin of things and the principal of presumed innocence.

Yes, Islam prohibits what harms people. It prohibits man when he corrupts the earth and transgresses on other people. Deterrent sentences of law are implemented on him. Allah says: **«Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth (to cause) corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment. Except for those who return (repenting) before you overcome (i.e., apprehend) them. And know that Allah is Forgiving and Merciful.»** *(Al Ma'idah: 33-34).*

Islam restricts the monetary dealings when it destroys people and makes them weak, the same way Allah prohibited usury. **«But Allah has permitted trade and has forbidden interest.»** *(Al Baqarah:275).* Also Allah said: **«O you who have believed, fear Allah and give up what remains (due to you) of interest, if you should be believers. And if you do not, then be informed of a war (against you) from Allah and His Messenger. But if you repent, you may have your principal (thus) you do no wrong, nor are you wronged.»** *(Al Baqarah: 278-279).*

Islam fights the information that corrupts the human manners and befalls people in corruption and destroy their human entity, such as sinking songs, dissolute acting and the disgraceful display of the body. Allah said: **«And of the people is he who buys the amusement of speech to mislead (others) from the way of Allah without knowledge and who takes it (i.e., His way) in ridicule. Those will have a humiliating punishment.»** *(Luqman:6).* **«And cause not corruption upon the earth after its reformation.»** *(Al 'Araaf: 56).*

Globalization Develops Itself:

Many people think that globalization, with its capitalist portrayal, will soon topple down. All we have to do is wait and see; then we shall see Islam rising in the land of Allah. This is something we all wish and a dream that our kids imagine. But the matter is not so simple. Things do not occur became of wishes. There are internal and external practical factors for the fall of civilizations. Globalization is a phenomenon of the contemporary civilization. Rather, it is the distinguished phenomenon. We do not have a problem with the concept of the fall of any civilization. Often a civilization has risen and fallen. Another came and took its place. We have indisputable examples in history.

We shall not speak here about the rise and fall of civilizations, for this is not the suitable place. But we must make clear that any civilization does not surrender to the fall by itself. It continues to struggle for survival. This is what the globalization civilization is doing. It is trying its best to surpass the internal and external factors of lying down. The most important of these factors is that it imposes itself on the world. Because the values of globalization are those of capitalism, Western civilization gambles for survival by imposing its civilization and values on the whole world. It wipes out and dissolves the other civilizations. This is why the utterance «End of History» came out. It means the world would not be able to bring a civilization to rule the world better than what capitalism present. The supporters of this view add that American capitalism may fall from American; then it will flourish in Europe. Or fall in the West to rise in East Asia, like Japan for example. They confirm «the end of history by globalization capitalism» by the fall of communism in the Soviet Union and Eastern Europe and other nations. The rest of the Communist Bloc nations shifted to the capitalist free market system. The capitalist values prevailed on their peoples and societies.

Francis Fukuyama, while preparing his theory «end of history» must have read a lot about civilizations and religions, among them

the Islamic civilization and religion. In my view this theory was not a creation of Fukuyama as much as an adaptation of the belief «conclusion of the divine message» by the arrival of our Prophet (pbuh). All Fukuyama did was equate the idea of conclusion of the laws to the idea of concluding civilization by capitalism and named it «end of history». This philosopher forgot substantial matters between the end of laws by the Islamic message and «the end of history by capitalism». Islam is a divine religion whose maintenance is guaranteed by Allah, while capitalism is a positivist experiment according to pure human standards. It is continuously changing. Therefore, capitalism today differs from capitalism before the fall of communism. Likewise, it is not the capitalism before the rise of communalism. As to the religion of Allah, it does not change and is maintained by Allah. Maybe the religion of Allah is not controlling events, but stays since life is staying. Capitalism is leaning to finish either by its continuous charge or by its downfall and the rise of another.

Among the rules of the downfall of globalization, with its capitalist depiction, is that it does not represent the final formula for humanity, its connection with its own benefit, without any consideration to ethical and social values.

Then the saying: capitalism is the final formula to globalization is something denied by the universal laws. Simply, it is a saying that cancels human innovation. And innovation is without limits.

Although we believe in the conclusion of the universe by Islam that does not mean that the action of Islam is effective without being prepared by the causes. We cannot internationalize Islam to replace the capitalist globalization unless we take the causes. If we don't, we are going to witness successive periods in which globalization will develop itself and gain a continuous balance of time. Or see another globalization instead of he capitalist globalization. And we are stile in a fatal sleep.

The Stages of Globalization:

In order to recognize our position s Muslims from globalization we must follow globalization step by step. It passes by give stages as follows:

1- The Stage of Theorization:

This is the stage in which the following activates are completed: planning polices, preparation of plans and checking matters from all sides, ·making agreements, projects engineering, making more modern frameworks to promote whatever might be promoted in the world of globalization. This matter is dealt with by great thinkers, politician, economists and the scientists in different branches across establishments, experts and giant advisory offices, and supported by enormous amounts of money expended by the nations that race in the track of globalization.

This theorization is not in one sent or definite parts, but include all parts. Staring with probing the space and its celestial bodies across satellites and giant sips, and ending with art and cinema, passing by economy, intellects, sociology, medicine, agriculture. etc.

I do not believe that we have a foothold in the stage of theorization. We are forced to weak according to we are lords of globalization theorize for us. We must enter in what they theorize because it is the international language. That is the language that controls the world.

2. The Stage of Production:

If the stage of theorization was the mental base for globalization, hen the stage of production is its spinal cord. Then the studies and plans enter the world of production. The latest innovations of man in this civilization are to be employed.

The political plans are brought down across the international bodies; most important is the United Nations. In the world of economics the Trans-continental companies bring out every moment new products to fill up the international market, and tighten its control by it. In medicine we entered the world of and genetics. In communications, the space channels, the scope of the spider web Internet, and digital systems. In energy, the scientists started in freezing light. In space, globalization entered the other planets etc.

Humanity s not going to stop at a limit in development until Allah inherits the earth.

But what is our situation in production? I think it is quite clear. Our share is in the small industries. And it amounts to nothing but he cramps of the international production that is left over by the guardians of globalization. Even though, walls were built to prevent it to enter the international markets.

We do not own the power of production. Equally we do not own the power to market what we produce.

3. The Stage of Export:

This is the phase in which the production of globalization is marketed. There is enormous production at the level of quantity and kind. This production requires markets to accommodate it. Therefore, one of the requirements of globalization is to seek scopes and markets to export their products of: commodities, goods, information and programs in all aspects. For this the international relations are established and the economic and trading agreements. It imposes the nations to keep their doors wide-open in front of what the international powers export.

Trading and economic exports are accompanied with enormous pumping and flowing of pictured, audible and read information across books, papers, aeronautics and the Internet so that the virtues of free market might take roots. The capitalist producer must be received with a capitalist carpet.

Here the danger multiplies, where export takes over what is in the pockets and minds in the same time.

4. The Stage of Receiving:

it is national to find markets to receive what the capitalist industry produce. Their function is to find the receiver for her exports. Therefore it considers the peoples as monopolized markets for the powerful nations, and specially America, chief of capitalism and first holder of globalization.

When we speak about our Islamic World, we find poor management of globalization, theorizing it, manufacturing, producing

and thereby exporting it. While we form the open big market facing what the capitalist machines produces. Thus our world increases in weakness and melting in the melting pot of the capitalist globalization.

5. The Stage of Reaction:

continuously we see across the mass-media the opposition to globalization as a natural reaction, where it threatens civilizations and people and economy. But these reactions, in spite of their strength, do not yield fruit, because the supporters of globalization impose it on the people. Still, they change their plans so that people accept the status quo and the new existence.

More dangerous than that, as the reactions flare up and revolt, no sooner than they fade away and surrender to the logic of reality. The reason is that these reactions do not have strong organizations to stop their overwhelming damage.

A lot of what appears on the surface is deceptive. This recurrent disappointment begets internal pressures that very soon will explode as a sweeping force for capitalist globalization, or new theories might come out to be adopted by some groups who are preparing themselves away from the dominate force to come out with a new doctrine that sweeps away this globalization.

On the Islamic scope, our true religion is the only system able to solve the international problem. But it requires someone to fulfill his duties, as a reaction to globalization. If only we could revive the Islamic system according to the above mentioned stages of globalization: stage-by-stage. We have to exert more effort, because we shall face difficulties and obstacles. But by patience and insistence human miracles can be realized.

The question is: Are we able and ready for this huge civilized scheme?

The answer: it is possible, if Allah wishes, but only by re-molding the nation in all its scopes.

The Universality of Islam

We Muslims staunchly believe that Islam is the last religion, and it must dominate the world. Islam is the only system capable to manage life. The universal specialty of Islam is original, confirmed by the Holy Qur'an and the Sunnah in implementation of what Allah says: **«And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner, But most of the people do not know.»** *(Saba':28)*. **«And We have not sent you, (O Muhammad), except as a mercy to the worlds.»** *(Al Anbiya':107)*.

However, Allah brought good news that this religion will prevail on all other religions as He insinuated in the previous verses. He made it clear by saying: **«It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.»** *(At Tawbah:33)*. And his promise is true. But it requires men who make history to realize it. If we did not work to realize this promise, then Allah will bring down generations to do it, but after we have missed the chance to perform the carrying of the message and realizing it. Allah says: **«And if you turn away (i.e., refuse) He will replace you with another people; then they will not be the likes of you.»** *(Mohamed:38)*.

We pray to Allah not to reproach us for being deeply asleep and on our shortcomings. The commodity of Allah is valuable. It cannot be bought by laziness but by work and effort.

The universality of Islam comes from several characteristics that are not available in the other systems. Such as:

The divinity: Allah chose for us Islam as the last religion, since its creation is from Allah, then we are positive that He made it useful for every time and place. How can it be otherwise and Allah is the Creator of this world. Allah says: **«Say, (O Muhammad), 'It has been revealed by He who knows (every) secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful.»** *(Al Furqan:6)*.

Islam gains this divine specialty in its implementation. Therefore, if man believes in this system as coming from Allah, he accepts the obligation and performs it in life by the faith of his belief. There is a great difference between the one who is steered by faith and the one steered by mortal benefits.

And because it is from Allah, it has come useful for every time and place. It uncovers everything man needs: Allah says: «**We have not neglected in the register a (single) thing.**» *(Al 'An'aam:38)*.

This is the difference between Islam and positivist systems is that those systems are tantamount to experiments from which humanity has suffered because of a positivist 'self', and Islam is a system that ascends upon the 'self' because it is from Allah the Most High.

Morals: In capitalist globalization, morals serve the benefit. And when morals and benefits conflict, then morals are useless. Rather, morals are present in globalization so far as they pay to push interests forward. Therefore morals with them are relative. But in Islam, morals are important factors; and benefits are managed as factors of morals. The benefit cannot surpass the morals.

The misdeeds discharged by globalization go back to the fact that it discards morals. The moral down fall of globalization is enough for us to see the arrogance and domination and the annihilation of peoples and turning over and playing with concepts.

Allah described the great Prophet (pbuh) of Islam by the greatest character. He said: «**And indeed, for you is a reward uninterrupted.**» *(Al Qalam:4)*. That is a deep indication that dealing without commitment to morals is not considered an Islamic dealing. The Prophet (pbuh) made it clear that he was sent to complete the noble moral deeds. He said, «I was sent to complete the noble morals». [1]

Obligation by morals in Islam is not restricted to Muslims alone, but rather it is an obligation to all mankind. Allah says: "O you who have believed, be persistently standing firm for Allah witnesses in justice, and do not let the hatred of a people prevent you from being

(1) Reported by Ahmed.

just. Be just; that is nearer to righteousness. **«O you who have believed, be persistently standing firm for Allah witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.»** *(Al Ma'idah:8)*. **«And if you punish (an enemy, O believers), punish with an equivalent of that with which you were harmed. But if you are patient it is better for those who are patient.»** *(An Nahl:126)*. When the morals are the base of Islam, then it guarantees its universality and realizes is spreading.

The Hereafter Settlement: Believing in the Day of Judgment is a dogmatic belief in Islam. It comes mostly in the Sharia stipulations connected with faith and belief in Allah. He said: **«Indeed, those who believed and those who Were Jews or Christians or Sabeans (before Prophet Muhammad), those (among them) who believed in Allah and the Last Day and did righteousness will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.»** *(Al Baqarah:62)*. **«They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.»** *('Al Imraan:114)*.

From the Sunnah of the Prophet (pbuh) said: **«It is not permissible for a woman who believes in Allah and the last day to travel a journey of a day and a night unless she has a legally qualified male escort».** [1]

And he (pbuh) said, **«Whoever believes in Allah and the Last Day, will say what is best or be quiet, and his neighbor will never be harmed (by him)»** [2]

And he (pbuh) said, **«Allah has indeed declared Mecca sacred, and mankind did not, so it is not permissible for any man who believes in Allah and the Last day to spill blood within it.»** [3]

(1) Reported by Muslim.
(2) Reported by Al Rabie'.
(3) Reported by Al Bukhari.

This belief guarantees the obligation of the Islamic system. It gives it an unlimited defense against the activity in the reality of life, because it is a religion that prevents injustice, aggression and corruption. It urges good deeds on. When people believe that they will stand in front of Allah to be presented what they did, they will be careful not to corrupt on earth as Allah said through his prophet Shu'aib, "And to Madyan (We sent) their brother Shu'aib, and he said, «**O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption.**» *(Al'Ankabut:36)*. Thereby people will live in harmony with themselves and with those around them. This is what humanity is looking for, to get out of the dry material stalemate, i.e. materialism that blows away all values and rules over narrow interests and fanatical ideas.

If every men truly believes that he stands near Allah to account for what be had done; if he did well, than he is in paradise; if he sinned, then he is in hell, Allah says: «**So whoever does an atom's weight of good will see it. And whoever does an atom's weight of bad will see it.**» *(Az-Zalzalah:7-8)*. If every man believed in this truth, then humanity might not have suffered from the atrocities of life.

Humanity today is in dire need to this belief that urges man to do good things and distance himself from evil. This is the reason why the prophets were sent to display the evidence on mankind that judgment day is no doubt coming.

This belief equalizes people in front of Allah. No difference between white and black, or between man and woman. Allah says: «**O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.**» *(Al Hujurat:13)*. Now, what the world needs is what will realize equality and lift injustice.

Much deviation has taken place with people in this belief. The Qur'an came to give the true concept of this belief. Some people deny the Last Day. Allah proved it by saying:

«O people, if you should be in doubt about the Resurrection, then (consider that) indeed, We created you from dust, then from a sperm drop, then from a clinging clot, and then from a lump of flesh, formed and unformed, that We may show you. And We settle in the wombs whom We will for a specified term, then We-bring-you out as a child, and then (We develop you) that you may reach your (time of) maturity. And among you is he who is taken in (early) death, and among you is he who is returned to the most decrepit (old) age so that he knows, after (once having) knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows (something) of every beautiful kind. That is because Allah is the Truth and He brings life to the dead and He has power over everything. Indeed, the hour is a sign without doubt, and indeed Allah will resurrect whoever is in the grave.» *(Al-Hajj:5-7)*.

Some believe that by merely believing in the true religion, there is no harm in committing sins. Or that it will not keep him in the end from obtaining the acceptance of Allah. This is darkness in conception, deflection in belief and deviation in thinking. These are the wishes of the People of the Book, which were refuted by Allah when He showed that he who does bad will be rewarded by the same. Allah says: **«It (i.e., paradise) is not (obtained) by your wishful thinking nor by that of the people of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper. And whoever does righteous deeds, whether male or female while being a believer, those will enter Paradise and will not be wronged (even as much as) the speck on a date seed.»** *(An Nisa':123-124)*.

The Last Day belief which was brought by the prophets and confirmed by Allah in His Book, is one of the factors of the universality of this religion and its peculiarities that guarantee its spreading.

Observing the Constant and the Variable: Life is formed of two parts: constant and variable. We cannot change the constant, as well as we cannot claim that the variable is constant.

Much of the facts of existence are constant, such as the existence of Allah, the metaphysical that include the angels, the demons, the Last Day and paradise and Hell. The laws of Allah upon which the universe moves are constant, either by the universal movement or the social one. The human soul has a constant part such as its need to satisfy the body and the mind and emitted the soul. These constant parts must be watched and satisfied.

Starting off from this perpetual spring runs a river of variables, man's movement through life, to discover the new and utilize the universe, which Allah facilitated for him, traveling the earth for work, building and developing his systems of dealing with life. All these are variables and must be cared for and satisfied.

We must discern that the constant is the basic of the variable. And the variable emerges from the constant. Caring for one and neglecting the other is, in fact, a disturbance of the equal well-balanced equation of the universe. There is no stability without realizing this precise equation; otherwise, there will be disturbance, destruction and descent. If we cared for the constant without the variable, then life would lean away and we would not be able comply with it. We would become stagnant in our dialogue and our treatment of the issues and problems. Life will not stop because we become dormant at the constant by itself. The laws of Allah are moving. And the wheel of life will come upon it. It has no mercy save for those who drive this wheel and plan the route it must traverse. Many nations and civilizations were blotted out for this, because they were unable to comply with the variables in the universe, or the change taking place in life.

On the other hand, the emphasis on the variable at the expense of the constant, will also lead to disappearance and extinction. Negligence of the base upon which the variable itself was built, will lead to collapse of this variable, because it will stay without a base and be built without foundation.

The civilization of capitalist globalization was made up this way. Then it was composed on the negligence of the constant, almost

complete negligence. It took great care of the variable only. This is what will explain its fall and extinction. At that time the statement: «end of history» will not benefit this civilization, because it is standing on one half and has left the other half, which might have been more important.

As for Islam, it observed all that through its great legislations. Allah included in His book what is coherent which endures one meaning, i.e. to take care of the constant. Some of this is connected with the Creator of this universe, such as the singleness of Allah and the 99 attributes of Allah. Some has to do with metaphysics like the Day of Judgment. Some is related to the human, single or group, such as the performance of worshipping rituals. Then the origins of these parts are from the coherence in Allah's religion; it does not accept disputes and differences. The difference in the origins of these constants is not permitted. Certainly denying it is not permissible.

Then comes the similar which widens to restrain this universe from all sides and bring to together under the base of expansion of opinion, where much of the provisions of the clear book and the Sunnah came rather, it is more numerous and more universal, spacious and holding many meanings. These provisions will offer final solutions to the new developments of life. This is the secret of immortality of the Islamic Sharia and its comprehension of the peace and generality of time.

Next we have to point this out in the religious legal field that devise judgments and solutions to the new developments, so that if we come across texts that carry several meanings, we must relinquish the mechanism of giving dubious preponderance in it. That means we must not start from the linguistic preferences in the act of devising from the evidence that carries several meanings. Language is one of the preponderates, but in addition to that, we start from reality. If Allah intended us to have a unilateral idea that outweighs others, He could have done that, and He is capable of everything. But Allah, for His great wisdom made the similar for the sake of expanding opinion and hard thinking, so that man can manage this life with all its

variables. All the meanings and views emanating from the clause is capable of making use of it and activating it according to the true jurisprudence mechanism.

While we are activating the clauses that are full of meanings, we must seek a decision based upon all the rules of Sharia that emanate from the coherent verses. We must not be despotic in utilizing these clauses, where we support our narrow views and limited ideas. We must emerge from the cocoon of identity to objective originality. Allah says: «**It is He who has sent down to you, O Muhammad), the Book; in it are verses (that are) precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation (from truth), they will follow that of it which is unspecific, seeking discord and seeking an interpretation (suitable to them). And no one knows its (true) interpretation except Allah. But those firm in knowledge say, "We believe in it. All (of it) is from our Lord." And no one will be reminded except those of understanding.**» *('Al 'Imran:7).*

Such a prestigious religion is the only religion in the world capable of managing life and saving it from its woes and struggles. Islam is the worthy candidate to replace capitalist globalization, which has begun to fade, due to its arrogance and despotism.

The Reality of the Nation:

Allah gratified Islam for us, enacted the laws and brought down his clear book to dominate all other books. He guaranteed to maintain it from distortion. Allah says: «**Indeed, it is We who sent down the message (i.e., Qur'an), and indeed, We will be its Guardian.**» *(Al Hijr:9).* It is a book that cannot be distorted or changed. And these were the handicaps that overtook the previous divine books. The maintenance by Allah makes it keep pace with the movement of life, horizontally and vertically, useful for all times and places. If Islam lacked this peculiarity, people would have shunned away from it, and it would not have realized the maintenance Allah intended for it. That is because the maintenance came simultaneously with the benefit of the creation to it. This interest emanates from

the natural laws of Allah; and this increases its power of inimitability and astonishment to the creation.

Islam is an international system which obtained its universality from the internationally of Allah's religion. It is a system capable of expanding in all directions to build life, populate the universe, solve the people's issues and find treatment to the latest developments that appear every now and then.

But the spread of this system, its inclusiveness to life and generality to mankind, cannot by attained by an extraordinary matter, or out of Allah's laws he spread on the universe, rather, Allah made it dependent upon accepting the causes. First of these causes is to abide by His book and the guidance of His Prophet (pbuh). Then going about the universe and utilizing it as best they can; discover its treason. Either the stored up goods or the systems and laws that need to be put out, molded and then used. «.... **But you will never find in the way (i.e., established method) of Allah any change, and you will never find in the way of Allah any alteration.**» *(Fatir:43)*.

When the Muslims became aware of these facts as they were being brought up in the great prophetic school, they set out like an arrow hitting the mark. People came to the religion of Allah in groups. Muslims went to all corners of the earth spreading the call. It was no sooner than a quarter of a century, that they were destroying the citadels of injustice and despotism. They invaded the kingdom of Khisra in Persia and removed Caesar from much of his empire.

When we came under the rule of passions, and we brushed aside the rules of our religion, we followed the rules of tribalism in establishing policies for the nation. We gave up the rule of consultation and replaced it with sovereignty of one tribe or one house. From that moment, the plan of announcing our civilization began to descend, after it had been rising.

Then came the invasion of thought by the People of the Book, represented by exaggeration and deferral over the stories falsely related to our Prophet (pbuh). Also by entering the explanations of the Qur'an, the heritage legendary came to us. The mind of the nation was molded with this mental mixture that contradicted with the laws of Allah in His creation. It made us a tranquil nation. We were penetrated by tribalism, sectarianism and nationalism. We disputed

on trifles and fought over crumbs. Imitation spread among us, which the book of Allah came to fight. We began to see the religion of Allah only through the eyes of people who are inflicted by error and misfortune. To abandon them became similar to abandoning the religion of Allah.

This mental inclination made us move from the stage of weakness to another weaker stage, until we reached the modern era. We were surprised to find our enemies holding the reins of things and controlling the key affairs. They ascended the back of life and attacked us with all their might; colonizing our nations, killing our people and plundering our wealth. But the dangerous move was the amazement that inflicted us towards these people. We started to adopt their mental doctrines and imitate their behavior and way of life. We were suddenly turning from following this one to follow the other. Every time we tried a positivist system, we came out the loser.

If only the matter was limited to our struggle with our enemy. Rather, the matter is much more severe. We started to fight each other. We appealed for support from our religious brothers, the enemies of Allah. We scattered and failed. We forgot the warning of Allah to us in such a case when he said: «**And obey Allah and His Messenger, and do not dispute and (thus) lose courage and (then) your strength would depart; and be patient. Indeed, Allah is with the patient.**» *(Al Anfaal:46).*

In short, this is the reality of the nation. A great divine religion, a universal system needed by humanity, yet the nation is weak and dismantled.

In order to go along with the era of globalization, and enter it with worthiness in order to change its position to the best of humanity as a whole, it must reshuffle its papers and re-mold its thinking and system according to guidance of the religion of Allah, and the universal laws of Allah as discovered by humanity up till now. Then the nation can truly surge forward. We must forget our differences and leave behind the grudges and malice. We must endeavor for intimacy and integration. We must make use of the diversity Allah gave us, diversity in thinking, religious schools, sources and manpower, etc. These enter in the components of the rise of the Muslim nation.

The Components of the Nation's Awakening

The Islamic nation possesses many of the components to revive and turn it into a great nation to lead the world and spread virtues and decent manners. Although it is weak now, the presence of these components will enable it to rise again, place its lives together and unite its efforts. Here we can speak about these components:

The Straight Religion: it is the foundation from which to straighten this nation, and without which there is no nation. And all the people who form the nation, among them the Arabs, would have become extinct-minded people and might have been blotted out. Or at least there would have been no ties to connect them together. This religion made one nation of the people who adopted it. It became a witness nation to the other nations. Allah said: «**And thus We have made you a median (i.e. just) community that you will be witnesses over the people and the Messenger will be witnesses over you.**» *(Baqarah:143).*

This religion fused people who believe in one nation and one civilization; no disparity between them save the obedience of Allah. «**O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.**» *(Al Hujuraat:13).*

But in this fusing it does not transgress the privacies of other peoples. It does not impose the Arab traditions, and does not include the non-Arab people under the wings of Arabs. Instead, it is equally melting and interpenetrating under the umbrella of believing in Allah.

The Arab values and traditions themselves are in need of legitimacy from the religion of Allah. This legitimacy is, in short, is to be cultural by the soul of Muslims and blotting out the legal differences in it, and fixing what Islam ordered. Then the people can meet with excellent interaction, and no particular culture well dominant.

We do not see this moderate assimilation brought by Islam in the capitalist globalization. We only see complete absence of the other civilizations, and the continuous efforts to put them aside, to be replaced by the material civilization and American values.

There is a clear difference between the universality of Islam and contemporary globalization in dealing with people who attach themselves to each of them. In Islam there is interaction of people who harmonize under the connection of the one religion. As for globalization, it is destruction and blotting out of other people and their civilization.

Islam does not want people to abandon their identity and civilization. But it wants them to enter the religion of Allah and to refine themselves by Islam.

In all that, Islam ties people by the bond of unity, resorting to Allah and cooperating in beneficence of piety.

- **Mental Memory**: By the mental memory we mean all the incidents and experience included in Islamic history, and what this history told us about the legal, cultural, mental and civilized heritage.

The Islamic mental memory is not weak or short; rather it is deep, vertical and horizontal. It is far-reaching and extends to more than fourteen centuries. It is not an infant of two hundred or three hundred years like the contemporary civilization, which was made by amateurs, the displaced and the ostracized. They exterminated the owners of the homeland by killing and displacement. They made their civilization by enslaving humans and bringing them from their countries unjustly and aggressively. The making of our civilization was started by our Prophet (pbuh) according to the revelation of Allah and the system of the prophets. His message was all mercy and clemency for humanity.

This memory, which stores the movement of civilization in its mind to think with and start from and to move along accordingly, is an extension to the calls of the prophets and the revelation of heaven.

This mental memory includes thousands of publications on different kinds of knowledge, beginning with jurisprudence ending with literature and arts, passing by different kinds of sciences. This is an important component for the nation to prove its ability to react with life and deal with civilized accomplishments.

The incidents passed by the nation offered it extensive experience from results that the nation can take from and benefit. These incidents turned from victory, e.g. the invasion of Badr, to defeat, i.e. the invasion of Uhud, and from sweet to bitter incidents. But that does not prevent us from making use of these incidents.

Our mental memory is the bridge through which the civilized and human sciences crossed, even though it was not a naïve crossing. Rather, the Muslims added much to these sciences, revised them, adjusted them and excelled.

- **Natural Abundance**: The Islamic world is extensive with vast areas; it is formed of large patch of land. Because of this vastness, Allah endowed it with a diversity of resources. If we utilized this diversity for the good of the nation, we could walk out of our suffocating crisis and surge to the vastness of universality.

We must indicate here what is known for all: our disunity, fear and distributing our allegiance between East and West, turning away from our true religion, our falling in the laps of the enemies of Allah. We missed the chance to make use of these divine gifts. Rather, we went deep in our selfishness by accepting the trifles in order to maintain our political positions, offering these gifts to the enemies. Those enemies, who showed us all sorts of humiliation and enslavement, gave us, in return for exploiting our wealth, intrigues and postponement of the rise of the Islamic nation.

The Islamic nation includes a large world of diversity; we shall not exaggerate by saying that it is a diversity no other nation possesses.

We have different sources of energy, the most important being petroleum, the contemporary lifeline and spinal cord. The largest oil production is in the Islamic countries, as well as the largest oil reserves in the world. We also own several sources of alternatives or subsidiaries to oil. Most important is hydroelectric and solar energy. The Islamic nation includes great rivers and gigantic waterways, which enable us to utilize these gifts and develop the hydroelectric energy research. Many Islamic nations are located in the tropical zone. It is an important chance for us to establish and practice scientific and research schemes to benefit from the gift of the sun.

Our Islamic nation owns many valuable metals such as: gold, silver, diamonds, tin, etc., beside the all-important industrial metals like iron and copper.

We also have abundance in fertile arable land, which produces all human needs of food. We can say that there are some Islamic nations considered as food baskets that can realize self-sufficiency for the nation. In fact, the Islamic nation can export a good surplus to

the world. For the nation that owns power, no enemy can humiliate it. However, we must utilize our wealth by preaching our religion, for there are many people on the globe who suffer from injustice. They live under the poverty line.

It is regrettable to find Islamic nations suffer from starvation, in spite of the agricultural abundance in our world. This is of course, due to poor handling, laziness, and the selfishness within us.

We also point to the abundance of livestock and fish. There are millions of livestock that form great groups grazing in lush forests. The seas and rivers of the Islamic world are very rich in fish.

The topography in the Islamic world is diversified. There are high mountains, extensive valleys, lush and fertile forests and vast deserts. This diversity allows the nation to establish its development institutions and to better its production position.

The climate in the Islamic world is diversified in terms of global positions, from the sub-zero areas to the tropics with a degree of temperature of 50 or more, and from the dry regions to the rainy areas. This diversity in climate allows the growing of agricultural crops all year round.

It is important to mention the strategic location of the Islamic world. It is located in the middle of the globe. It controls important waterways, since the movement of world trade passes through them, as well as the international military movements. The transportation of energy sources is done through our Islamic seas. The trans-continental companies cannot execute their schemes without using the location of the Islamic world.

- **Population**: People are the most important components for any nation's civilization. We have seen states rise and develop. Even though they may lack many of the other components for civilization, they have a population that produces important specializations and distinguished scientists. When the scientists and producers are allowed to integrate in production at all sides, it also invites the competition needed to realize more power for the nation.

The population revives the national economy of nations and creates wide trade movement, in the case of a developing nation. Industries increase, commodities become available, and labor becomes cheap. Likewise the producing establishments turn to quality under

the powerful shadow competition. Then they have to look for the international markets to comply with commercial and production development. This realizes the spread toward universality. As it is well known, trade cannot be absolute; it works to transfer culture and religion. We have well-known trade in our Islamic history. The expansion into east and central Asia, and east, central and eastern Africa all were accomplished by way of trade.

The population forms international dignity. The aggressive nations think twice before getting near the nations with great numbers of population. They have self-immunity by their great numbers. The density of population is a decisive factor in case of conflict.

The internationally productive nations seek the friendship of the densely populated nations to promote and sell their goods.

Weakness Factors of the Nation:

Now we put forward the following question: If our religion has its unique international specialties and our nation possesses these components, then why are we in a weak and backward situation?

It is an important and essential question that can be answered by one person. It regress diagnosis from the nation's scientists and intellectuals; but I shall try to determine some factors the nation must care for. It is weakness in performance that inflicted the Islamic nation; weakness in planning which inflicted the nation's scientists and scholars; and weakness in fidelity that inflicted the nation's politicians.

- Weakness in Work:

The nation was inflicted by weakness in work. It penetrated all walks of life, starting with worship and ending by the other vital activities. This spreading weakness took the notion to this shameful result of backwardness. The reason for that is the belief of postponement, which renders work as a secondary matter, where a person is satisfied to decline the monotheism and thus guarantee paradise in the end, even if he did not perform any good act.

Islam came to fight this belief, because it puts work aside. Even in case of working, it does not take care of ethical the issues required to maintain the process and quality of work. Here lies betrayal, cheating, larceny and the other diseases spread to destroy work and production.

Someone may ask: Why don't we find this weakness and dependability with the non-Muslim?

That is a good question and does not contradict what we had said. Because as Muslims our philosophy differs from the philosophy of the others, ours stand is on the fact that the human performs his work in this life in order to go to paradise on the last day. His thinking is composed that way. Then he discovers that his religion allows him to commit violations. It even makes him obtain the mediation of his Prophet (pbuh).

The capitalist materialistic philosophy puts religion aside, then forms life based on the benefits. They do not object to the factors of successful work for its later benefits, but because it leads to success in worldly work. And if this materialist sees his life complete in this world, then he will go too far in serving, maintaining and regulating it.

- Weakness in Planning:

The absence of establishments inside the Muslim societies led to weakness in planning. Any civilized scheme fails if it lacks proper planning. In our Islamic world we miss the true and effective establishments, which think soundly for the nation. They project the studies and research, then qualify the staff and train them, and then pump then across the schemes.

When we return to our historical memory, we do not find such planning which is organized under the establishments. The idea of establishments came to us from the capitalist system. We adopted it with their identity controlling it. It was brought up in different circumstances, and dumped on our societies. It did not grow naturally; therefore we did not understand the establishments as they are but as a reality imposed on us and on our limitation of the others. Therefore, the establishments entered and in most cases we did not know how to make use of them in sound planning which is suitable for our societies and cares for our specialties.

What we call for is having our establishments that originate from our needs and the needs of our society. They must work according to the Islamic philosophy that we have adopted, not be imposed upon us from outside.

- The weakness in trust:

Trust is a heavy burden that weighs heavily upon the human. Allah pictured the burden of trust in a wonderful way when He said that the heavens, earth and the mountains refrained from carrying it, but man carried it, but he was unjust and ignorant. Allah says: **«Indeed, We offered the trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man (undertook to) bear it. Indeed, he was unjust and ignorant.»** *(Al Ahzaab:72).*

The Islamic nation was afflicted by despotism in the line of authority. This despotism was inflicted by the betrayal of trust. After the orthodox caliphs, the rule changed to despotic rule. The nation was dismissed from its true role in building a civilization. It utilized the whole nation to save itself. The farmer planted for the ruler, fought for him and wrote the book for him. This trust left the nation. And Allah's wealth became circulating between the rulers, with his servants as slaves to them.

This reckless policy to the trust, i.e. absenting the rights of the nation, prevailed for many decades. During this time the nation witnessed withdrawal in all walks of life. The capabilities of the nation were lost. And the public wealth was employed to private matters.

Much worse, anyone trying to correct the situations would be considered a dissident and apostate, and severely antagonized. Apostasy stories would be written of him. Even, war was launched against him.

But now, we see pitiful lustfulness of the trust. Dispassion and domineering still prevail. Trust is still neglected, the capabilities wasted. The powers were distributed according to political loyalty. The nations wealth goes to the enemies to maintain authority.

Under the shadow of this continuous waste of trust the nation lost its faith in their leaders. On the side, the leaders did not trust their followers. They imagined any improvement in the nation as a threat to its entity. Thus the nation entered into bitter struggle, which reached the stage of killing and the banishment of people from their homes. Then emerged what is known as terrorism and counter-terrorism.

The Muslim's Message in the Era of Globalization

We speak now about what the Muslim can do in the era of globalization. There are two issues to discuss in this scope. The first issue is related to the independence of the Muslim, which means the independence of the nation's entity, and thereby the maintenance of the Islamic civilization from fusing into the Western civilization, especially in its American aspect. The second issue is related to the route we are supposed to take in the rise of the nation anew. This is the route of consultation.

First: The Independence of the Nation's Identity:

The nation's strength and the depth of its civilization are distinguished by the independence of its identity and its lack of a tendency to dissolve. And since the Islamic nation was chosen by Allah to carry the banner of His law, then if it is to perform this role perfectly, it must be an independent nation with its own identity.

We are now in the era of capitalist globalization which works hard to invade the other civilizations using several means; starting with making international laws that impose the Western culture and ending by promoting the Western values and Western meals on restaurants, passing by all the crossings of cultural promotion such as economics, art and literature. This is done by means of modern means of communication such as space channels, the international information network. Therefore it is important to know the danger of the matter, because the collapse of the identity of the nation means fighting subordination to others. It is in fact death to the nation, and wiping out its civilization and its basic elements.

When we approach the laws of Allah, we see a clear system that plans for us the independence of the nation and its non-subordination to others. This system is called «Guardianship and Renunciation».

Guardianship: it is love and intimacy for the believers and support for their problems. It also means the participation in their ways of life.

Renunciation: It means not to represent the enemy's life in the way they behave, nor to imitate them in their affairs by following their life. It also is not accepting what comes from what is designated as their identity that distinguishes them by their religious belief.

Guardianship makes the Muslims line up together. The strong care for the weak, and the rich spend on the poor. When the faithful are united, they feel their ability to face their misfortunes. They discuss their issues and problems, and work together hand in hand to gain their revival and that of their nation.

Renunciation creates a spiritual fence between them and their enemies to keep them from dissolution and loss of their identity. Muslims must always stay awake to guard against the infiltration of the enemy's doctrines on them.

If we the Muslims acted according to the principle of guardianship and renunciation we could have avoided the evils coming to us under the guise of invitation, with bright names such as unity of religions and humanitarian brotherhood. These are designations that mix between truth and falsehood. They do not distinguish between the followers of either.

Consultation is the Only Way for the Nation:

Consultation is the correct road for the nation to rise from its stumble. Of course it is not one of several substitutes to choose from; rather it is the only way. The nation heedlessly lived for long centuries under despotism, suppression and the confiscation of opinion. After the Prophet (pbuh) brought up his nation according to consultation, or Shura, and Allah brought down a chapter of the Holy Book named (Ash-Shura); and the companions of the Prophet (pbuh) implemented it, then after all that, the nation's situation was turned over. Consultation was forfeited, opinion was confiscated, individuals controlled the nations and they drove them like herds to serve them and their interests. The situation has not changed much since that time and until now.

Despotism and subjugation was not in the system of rule, but intensified in the society as a whole. No sooner than a person found himself in a position that he became despotic. The ruler was despotic to his subjects, the manager to his establishment, the principal in his school, the householder over his family etc., thus in all sides of life. In a nation brought up on these conditions, innovation dies within it, production decreases; it loses its road to progress and welfare. It loses days, while the others gain from minutes and seconds.

When we demand consultation, it is not like accepting the democratic tendency the supporters of globalization are calling for, but because the consultation's method is an original Islamic method that Allah legislated in His book, where He ordered his Prophet (pbuh) to consult with companions. Allah said «**So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him).**» *('Al 'Imraan:159).*

The astonishing thing is that this divine order came after a negative result of consultation, where the Muslims suffered adversities. This took place when the opinion of the decision makers was in favor of fighting the polytheists outside Medina, prevailed over the other opinion that favored fighting inside Medina. The Prophet (pbuh) supported the second opinion; but he acted according to the result of the consultation, even thought the result was painful. In these circumstances Allah ordered his Prophet (pbuh) to adopt shura as the system and Allah brought down this, because the mistake in a situation should not be misinterpreted by confiscating the correct system. The nation learns by her mistakes in situations. But when the nation was deprived of its right system, it will be absent of the situations.

When Allah spoke of the winners on the last day, and they are the believers, He made consultation one of their characteristics.

He assured its importance by mentioning it between prayers and almsgiving. These two religious duties form the second and third pillars of Islam. They are mostly correlated when mentioned in the Qur'an. Allah says: «**So whatever thing you have been given - it is but (for) enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely. And those who avoid the major sins and immoralities, and when they are angry, they forgive. And those who have responded to their Lord and established prayer and whose affair is (determined by) consultation among themselves, and from what We have provided them, they spend.**» *(Ash-Shura:36-38)*. There are clear indications in these Holy verses of the necessity of performing consultation. The nation is obliged to perform it.

If performing consultation was certain and necessary in the scope of rule, it is also desired in all aspects of life. In this regard, Allah mentioned consultation in a family affair that seems to be a simple matter. It was the weaning of an infant, but Allah explained that it can be done after consultation and mutual consent between his parents. Allah says: «**And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable, And fear Allah and know that Allah is Seeing of what you do.**» *(Al Baqarah:233)*.

Then consultation starts at the highest point, which is leadership and rule, where Allah ordered His Prophet (pbuh), for whom revelation was made, to consult with his companions; to the lowest point in family affairs. Also it is to be confirmed that it is one of the believer's characteristics. It comes coherent with prayers and almsgiving and the median between them.

The nation must form methods that spread awareness among the nation about the importance of consultation. It is to put practical methods to teach the citizens how to manage the aspects of life by the consultation method.

The nation can create methods in, how to rule by consultation; how to manage the economic, social, educational and service institutions for humanity; how to manage married and household life; how to deal with people according to the consultation method; and in this manner all the aspects of life.

It remains to mention that Allah ordered consultation in a general manner. He made its mechanism open to be in conformity with the changes of time and place, so that people can adjust the implementation of consultation according to the requirements of their time and reality. Therefore they must perform the consultation in their lives, and they are not excused for the changes in time and place, because the Wise Lawmaker did not close off the mechanism and the method of implementing it.

In our Islamic history we have a long experience that lasted for centuries. Although it was limited in place, we can benefit much from it. This experience took place at the sultanate of Oman; where the Omanis practiced consultation for a long time; since the second centuries AH, until the fourteenth century AH. The twentieth centuries scholars and intellectuals preside this pioneer experience. Dr. Hussain Gabash wrote the most important of this.

He wrote a great reference book. He named it: «Oman; The Islamic Democracy». And he surely means the Islamic Shura, and not Democracy with its Western term; which is indisputable. Although we are against the use of the term «democracy», for the meanings it invokes which were brought up in another environment. Also, we prefer to use the term «Shura» because it is Arabic and Qur'anic and carries Islamic contents.

Finally, I pray that Allah decides good affairs to this nation and puts away the deadly pit. And to make us well informed of His Holy Book and the Sunnah of His Prophet (pbuh).

Muslims and Globalization: Opportunities and Risks

By: Dr. Shawgi Ahmed Dunia (*)

Withdrawal is a bad choice that deprives us from available globalization opportunities. We should enter globalization, putting ourselves in the position of an active participant. We are in need of making use of a globalized economy, not the globalization of economy, a globalized culture, not the globalization of culture, and a globalized education not the globalization of education.

This paper deals with the relation between the contemporary Muslim and globalization. The perception of this relationship will necessarily undergo resistance, even in haste, from either of the two sides of the relationship, the Muslims and globalization.

I don't seek here to concentrate efforts on just one aspect of globalization. It is well known that globalization has many aspects: some are concerned with concept and content, others deal with its origins and development, some concern clarity over its

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types, i.e. economic, cultural, political, scientific, etc., while others deal with its impacts and consequences. Still there are aspects that revolve around the styles and treatment of globalization within each aspect and all aspects collectively.

The lack of devotion of this paper to any specific aspect does not negate that it mainly, if not wholly, considers the dimensions related to working or dealing with globalization, without any negligence towards those other aspects, for the reason that they strongly overlap and intermix.

Although the paper mainly deals with Muslims working with globalization, it is not confined to working with just phenomenon or type, e.g. economic, cultural or political globalization, but it attempts to cover these aspects and types as far as possible, including the variables and the expected impacts.

To achieve the aims of this paper, represented in the correct way for Muslims to deal with globalization, we find that it is necessary to tackle the reality of the immediate indications found in the contemporary Muslim on the one hand, and the those of globalization on the other, until we are in a position to theoretically discuss a programmatic method of working with and dealing with it that we believe in and see as the correct one, or at least it is the better one.

We do not allege that this paper will deliver the best address on the subject, or even give complete and detailed answers to the various research questions, because many aspects and details of globalization and the contemporary Muslim at present are well known by all.

We hope to deliver information in an easy language, away from technical complexities. It is not a matter of scientifically arguable position, but one of delivering a message that the ordinary Muslim can easily read and digest.

The Contemporary Muslim: What He is and What He Could Be

It may be useful to note that the contemporary Muslim is very diversified. There is the ruler and the ruled, the scholars, the rich and poor, etc. By acknowledging this and taking it for granted, we address all of them based on their shared basic factors, for among these factors no Muslim is different from another, despite variances in other characteristics.

We are all partners in religion, creed and Shariah, and all of us are partners in where we have been placed politically and what that position carries in features and character. All of us, rich or poor, share an economic status from a standpoint of backwardness and development. The Muslim world is living within the economically underdeveloped continent up till now.

One of the painful facts in our contemporary Islamic world is that we live in a very amazing paradox. In this paradox, mature potential power coexists with actual stern weakness, very bad gets together with very good, weakness and disgrace unite with potential for power, wealth and development. No doubt, this is the worst condition a human being can find himself, whether individually or collectively.

The Arab poet in the past eloquently spoke on this comparison when he said:

Like the camel in the desert dies of thirst
And the water is on its back

If we take that for granted, we admit that the present Muslim status is dishonorable, the worst disgrace we could have. Is there anything more shameful than the weakness of the powerful? The ignorance of those having sufficient resources for knowledge? The lowness and disgrace of those capable of glory and prestige? The poverty of those capable of wealth? The backwardness of those capable of advancing from slavery to freedom, from subordination to leadership.

Another Arab poet said:

I see nothing worse from what is bad in man
Than the total inferiority of the competent

The sources of power, glory, richness and development have two powerful types of resources, material and moral. Who ever possesses the two, whether individuals, groups or nations, will be capable of possessing power, wealth and development. If any one possessed these two things without achieving this status, a search will for sure reveal that there is a structural defect in his makeup and essence a useless production of excretions from their insides. The Muslim world possesses a large amount of these two rare resources, but we don't have to give detailed proof. Written proof of this is available, so it suffices us to look into a true Islamic World geographical map to verify this.

The Islamic world represents a distinguished geographical location. It lies at the middle of the globe, surrounded by many seas and oceans and it controls the most important strait Additionally, it is a vast flat land and set forth without breaks or natural barriers.

This area is distinguished by many characteristics, that make it rich in material wealth. There is diversity in its climate and temperatures, and fresh water is readily available. The landscape varies from plains, valleys, plateaus, deserts and mountains. All these variations are by the grace of Almighty Allah. Within the earth we find many important minerals and the area is regarded as one of the richest areas in the world, and petroleum is the best witness. Additionally, we find many important minerals for industrial and agricultural uses.

Demographically, the Muslim population has surpassed one and a half billion persons. Due to this great number, we are regarded as the greatest nation or contemporary human conglomeration. If we add to this our population growth rate and the pyramid shaped population wise, and the number of teachers and scholars in many specialties, we should then put this all on the Islamic world map. So now you have these demographic aspects added to the natural

ones. Now lets consider what we possess today in terms of great financial wealth, which makes its home in the East and the West, which in turn diffuses our welfare, power and development. Immediately we can see the validity of our saying that the contemporary Islamic world possesses human and material resources and capabilities that would entitle it to be at the head of the richest, most developed nations.

Our overview of the map of the Islamic world is completed by turning to the source of the this world's culture, from which springs its values and traditions, its ideas and visions. It is Islam, the eternal and all encompassing divine religion, which came for the prevalence of righteousness, goodness, happiness and development in the present world, as well as success and reward in the hereafter. This religion does not stop at the limits of religion in the Western concept, but it expands to form legislation, morals, behavior, policies and styles of life, in all fields and areas, based on the Holy Qur'an, which is today the only divine book that has no doubt that it is from the Almighty, and without prejudice to any part of it, not even a word or a letter, and that gather between its covers the ideal gift for all affairs of life. **«Verily, this Qur'an guides to that which is most right »** *(Al Israa:9)*. **«And no question do they bring to you but we reveal to you the truth and the best explanation.»** *(Al Furqan:33)*.

Also it is based on the noble traditions of the Prophet (pbuh) that came to illustrate and interpret the Holy Qur'an, and took a great deal of care by scholars in their writing and studying. This had never happened before, in writing or in deed, for other than Prophet Mohammed, peace and blessings of Allah be upon him.

This is then followed by the independent judgment (ijtihad) of Muslim scholars throughout the ages to understand the jurisprudence of the Holy Qur'an and the Sunnah. This religion, slandered by its enemies and its adherents, produced a human civilization, distinguished over all others, for a longer period, over a larger area, with better morals and values. The day it prevails all over the world, it would had delivered its gift for the benefit of the world and not

at its expense, as other civilizations have done and are doing. They only work for their own benefit at the expense of others. [1]

All this means that the sources of power, glory, wealth, welfare and development on the material aspect, together with the moral aspect had been preserved by the Muslims, and especially the contemporary Muslims. Hence, they are potentially the most powerful and wealthiest nation, but unfortunately the reality is that they are the weakest, poorest and most backward.

If the sources of power, glory, wealth and development for the Muslims of today are so obvious as to not need illustration, then the weakness, deterioration and retardation are no less obvious so no need for discussion, analysis and review. Therefore, is the contemporary political reality of the Islamic world and the disgrace and corruption within it hidden from anyone?

We do not need to define the modern or traditional political systems and the tyranny and backwardness of them. They lack popular participation and an institutionalized system for skillful governing and controlling of matters. Praise of the individual is exaggerated, along with trifling and adulation. Nor do we need to know the consequences of complete negation and withdrawal of the people from their government, including non interaction and absence of a feeling that they are from and belong to them. We don't need to remind you of the complete loss of true political multiplicity in most Muslim countries. [2] Nor do we need to define the deterioration and the weaknesses of the political and economic relations and the ties among Muslim countries. [3] The reader knows very well what is going on every hour, in terms of disunity, disturbances, conflict and fighting in the many Islamic countries and among each other. Also you are very well aware of the extent to which the economic,

(1) Hassan Hanafi, Saadiq El Azm, What is Globalization, Damascus, Dar Al Fikr (1999), p. 18.
(2) Abdallah Hadiyah, The Problems of Authority and Freedom, unpublished, Cairo, 1998.
(3) It is enough to know that trade among Muslims has not surpassed 8%, and up till now the first step of economic integration has not been executed among our nations or even among some of our nations.

financial and trade relations are very weak and fragile among these countries.

Know one needs to be told what he sees every day and lives with in terms of the hegemony of the narrow territorial tendency of all Islamic countries. Each has isolated itself and devoted itself to its own issues. What we must remind the reader of is what is going on openly and secretly in terms of the political division and fragmentation process in the Muslim world, and the result in terms of increasing weakness, retardation, disturbances, unrest, disputes and the absence of cultural unity, let alone national, state and historical unity or the unity of purpose and destiny.[1]

Wherever you look throughout the Islamic world, North, South, East, West, Europe, Africa or Asia you will find fractionation and fragmentation.

Does the reader not know about the economic retardation of the Muslim world? Do you not know about the prevailing miserable poverty, ignorance, illiteracy, diseases and deficiency of hundreds of millions of Muslims? Do you not know about the huge differences in the standards of living among the Islamic countries, individual Muslims and the various social groups within these countries? Are you ignorant of the unbalanced distribution of income and wealth at the level of the Muslim nation and within each country? Are you ignorant of the extent to which Islamic productivity has deteriorated and retarded, quantitatively, structurally and qualitatively?[2] Is the reader ignorant of the extent to which the Islamic economy is dependent and exposed to the outside world, as well as its partial dependence on others in all aspects of international economic relations, for goods services and production inputs, especially in the area of technology and capital? No one is ignorant of the stumbling economic development up to this day, although a long span of time has elapsed since its start.

(1) Moneir El Hamash, «Globalization is not the Only Choice», 2nd Ed. Damascus, Al As Saalah Publishing and Distributing, 2001, pp. 41 to the last page.

(2) Shawgi Dunia, «Production Behavior in Islam, the Reality and the Ideal», Symposium on Economic and Developmental Education in Islam, Salih Kamel Center, Cairo, 2002.

Is the reader ignorant of the backward technology and science in the Muslim world today? The meager expenses for scientific research and the rarity of patents on inventions in the Muslim world are the best proof for this.[1] A look at the educational map of the Islamic world reveals to us a great deal of the disadvantages attributed to the mode, style and methodology, and to the knowledge and the subjects taught. We are not willing to describe our condition as one of the writers said about the contemporary Arab world when he said: "The Arabs now are an exposed nation, exposed by their civilization, killed morally, on the verge of not being able to find out what is covering up the problem, and what will raise the Arab morale within the race for science, technology, information and development. This has gone so far that national creativity has been limited through the dismantling of established concepts and the disgrace of sacred values. [2] Although these words are harsh, their content is correct.

It is not a matter of self flagellation when we say, "The cultural situation in the contemporary Muslim world is no less a disgrace than the other situations, although the original and primary source of Muslim culture is Islam and its values, morals, principles and laws. Shouldn't the present day Muslims be building and evaluating their culture on this source? Is the tool for utilizing this source, the Arabic language used to assist in building culture? The answer is, No. Not as regards Islam as the source of culture, or as regards Arabic as the tool and style for peaceful living, acculturation and understanding of Islam. So because of its source the culture of the present day Muslim has not been defeated, and there is no comparable source. Today Islam is suffering severely at all levels and in all aspects from those Muslims affiliated to it, much more so that from those not affiliated to it. They are either ignorant about it or they are following it without proper guidance, wisdom or knowledge, and no matter the case, it is a disadvantage.

(1) Hawaat, Mohamed, Arabs and Globalization, Cairo, Madboli Library, 2002, p. 135.
(2) Schmitz, Paul, Islam is the Universal Power of the Future, translated to arabic by Mohamed Shemah, Cairo, Wahba Library, 1972.

Many of the elite turn their heads away when Islam is mentioned, happy with what they have from contemporary knowledge, which was not made or produced by them, but it was just imported from others. And many of those who boast about Islam and about following it are ignorant of its aims and what it desires for them in all its laws and rulings. It is a following without understanding, jurisprudence, consciousness or insight. In that case, the non-follower is the same. Utilitarianism, self-interest, exclusion of others, ego, mutual reliance, ideological wrangling and the division of the Muslims into sects and their followers prevails in all our cultures. «**Each party rejoices in that which is with itself.**» *(Al Mu'minoon:53).*

Also, ignorance, cultural ignorance, lying, hypocrisy, double dealing and adulation have become a feature and the established truth as frankness and advice have disappeared. Mutual reliance has replaced work and trust in Allah. The culture of taking has defeated the culture of giving, the culture of talk has replaced the culture of work and action and the culture value in wealth and power has dominated the inherent good values and the benefit of others. Our culture has deviated from dealing with important matters, significant issues and questions to concentrating on minute issues. We have adopted a culture of surrender to the status quo, giving up the culture of disdaining wrong and upholding our lofty values.

Our culture is suffering from a lack of self-trust in facing other cultures. We have failed to deliver a good cultural model simultaneously characterized by originality and modernity.

This assessment of our current status as Muslims, a status full of defects and disadvantages, should not mean that it is void of any good traits or usefulness. Indeed, these are there, but are dwarfed beside the great amount of bad. When malice becomes abundant, it deserves the punishment Allah sends upon it, as stated in the hadith of Prophet Mohammed (pbuh): «'... Do we perish, and with us

the righteous?' He said: '**Yes, ... if the malice is abundant.**' » [1] It is observed that, even for the most optimistic and realistic people, the malice is not only abundant in our contemporary life in all its aspects, but it is the dominant feature. Therefore, it is the worst situation, like the one the hadith refers to, where the malice reaches the level of abundance.

We conclude that the status quo in the Islamic world is a very strange paradox, where the possibility of power, prestige and development piles up alongside the state of weakness, humiliation and retardation. This paradox started long ago and continues till now. Sorrow and grief are increased by the fact that there is no time in human history where we find anything similar to the strange characteristics of the Muslims.

This reality has rigorous negative contradictions, where the sources of wealth are piled up and the poor, weak activity that places the Muslim world in a bad situation vis-à-vis globalization. The richness of its sources and potential strongly induce the covetous, and the weakness of its situation make swooping down upon it and looting it easy. In other words, the Islamic world, in its present situation, represents a good opportunity and a prized catch for who ever desires so, especially from among the powers of globalization. [2]

It is useful and important to remember the hadith of the Prophet (pbuh), which portrays our situation eloquently: «'**Other nations would gather upon you as the eaters gather upon the food bowl.**' A man said, 'Will we be few that day?' The Prophet (pbuh) said: '**No, you will be great in number, but confused like froth in the torrent'**». [3]

(1) Reported by Al- Bukhari.

(2) El Sayed Yaseen, Globalization and the Third Path, Cairo, Egyptian Public Book Corporation, 1999, p. 97; Burhan Galyoon Sameer Ameen, The Culture of Globalization and the Globalization of Culture, Damascus, Dar El Fikr, 1999, p. 17.

(3) Reported by Abu Da'oud.

Globalization ... a Reminder:

The situation today, as in the past, is one where there is a civilization possessing numerous types of power sources, enabling it to spread its influence over others, in such a way that it becomes the hub, and the others act as spokes. Its model of a civilization clearly prevails, rising above all others and eradicating much of what the others have, using what it has produced or has come to possess in tools, machinery and scientific and technical innovations. This means that what we are living with today, known as globalization, is nothing but a historical phenomenon, eras consequentially rising in stages above others, and globalization is an era in one of its stages.

Although there is a similarity throughout these multiple eras in the essence of the subject, represented in the prevalence of a specific model, the firmness of the relations, flexibility and high speed travel to different geographical areas, and although there is an overlapping and intermixture, internationally and at all stages, globalization, the era in which we are living, is different from its precedents in type but not in degree. This is due to the amazing scientific and technological; developments, and what it possesses in machinery, which makes many researchers see it as a unique, new and unprecedented contemporary event. With respect to these researchers, we diverge to adopting this globalization era as one of its previous eras, even if it is distinguished from those precedents. People said before, in speaking of those past eras, «This is a new situation never before witnessed by mankind.» [1]

It is important to recognize that the raising of this issue is significant, especially in terms of specification of the correct or successful style to deal with it. If we take it for granted that the Muslim world has already coexisted with globalization in the past, sometimes we were the hub and at other times we were the spokes. From this, we should be able to benefit, learning from our past dealings with others and with each other.

(1) Ibid., Paul Schmitz.

We don't need to say that globalization, in its present form, has not yet completed two decades. It has consumed most of the time, effort and thinking, at all levels and specialties, all over the world. Conferences and symposia devoted to discussion on it surpass 2000 in number. With this high level of concern, human thinking has still not been able to grasp it by the collar, or bring under control any of its axioms or aspects, to deliver a decisive statement about it. There are only assumptions and expectations, without neglecting to remove what has really proven to be true in it. This may be due to the ramifications of this phenomenon, its multitude of aspects and the variety of its representations. Perhaps if one goes back to the fact that it is still in its formative stage, it may be attributed to the accelerating rate of its growth and development. Most correctly we should attribute this to all these considerations, as well as others. We don't have to follow up and examine each and every aspect and angle of this phenomenon, but we should mention those that will help us see how to deal with it.

1- The Meaning and the Content:

There are certain matters concerning the meaning and the content of globalization, which are better mentioned here. There is the severe obscurity surrounding all its aspects, including its content, as well as the mutually agreed upon difficulty of clearly defining it. We can observe many definitions, some similar and others quite distinct.

It is not important at this point to chase these definitions to note their merits and demerits. It is enough to deliver a simple concept, which is distinguished by its content, of the most important elements and aspects. It is an historical era; a manifestation of an economic phenomenon, a technological and social revolution, the hegemony of the American Western model of civilization and it is a vehement economic, social and cultural liquidation, local and abroad, in all fields of life. (1)

(1) Shawgi Dunia, Globalization and the Method to Guard Against its Risks, Collection of Islamic Jurisprudence, 14th Session, Al Doha, 2003.

It is important that we fully understand that today's globalization is technically not a mere technological operation symbolized by the communications and information revolutions, which removed space and time as obstacles to the internal and external flow of the movement of everything. This needs management, actors and players. Here is where the subjective aspects interfere with the previous objective aspects.

Therefore, it is not a mere neutral objective operation nor is it a merely subjective ideological operation personified in Western hegemony, especially the American hegemony, and its influence has expanded. So globalization is its model for civilization, and it reaps the maximum possible gain from its merits and benefits.

Deviation of the understanding towards this or that aspect has a negative impact on the access to globalization and the correct stance towards it. There are those who praise it and those who criticize it. There are also those who accept it absolutely and those who reject it absolutely. Not any of that is right, as it has assets and liabilities for it is not accepted on the strength of its weakness, nor is it rejected on the strength of its weakness. [1]

2- Globalizations Mechanisms and Institution:

The state of the flow, intermixing and globalizing in their various fields, which collectively are known as globalization, needs mechanisms and institutions by which and through which it can be accomplished.

There is the technological revolution in the information and communication fields, resulting in such products as the Internet, telephone, fax, e-mail etc.

There are international economic institutions, represented in the Trilateral Commission, the World Bank and the World Trade Organization. And there are international highly powerful companies with superior administrative, financial and technological capabilities. And there are the civil institutions and indigenous confederations;

(1) Ibid.

the number of non-governmental organizations (NGOs) surpasses thirty thousand.

There are cultural and media institutions, especially the audio-visual ones, and finally there are military weapons, of which those who stand up for globalization have not abstained from using. They are the sharpest weapons in globalizations arsenal, for they bring about what the other tools of globalization failed to achieve.

3- The Manifestations:

It is not just one, but many things, or more specifically, all things are to be globalized.

Are we engaged with one globalization, composed of many images and elements, containing different aspects and manifestations? Or are we engaged with a number of globalizations? Indeed, good attention should be paid to this view for it has significance, especially when dealing with the way to work with globalization. We can see that the areas of the sectors of globalization are distinguished by their separate mechanisms and institutions, which suggests that we are engaged with a number of globalizations and not just one. There is political globalization, economic globalization, technological globalization, cultural globalization, etc. Also, it is observed that there are overlapping, intermixing, intertwining and dialectics among these globalizations, which suggests that they are about one thing, although they seem to have multiple manifestations. Whatever is situation is adapted, there is no controversy that the aspects of globalization are very distinct, connected and overlapped by the same strength, where some of globalizations players are keen to use one type or another, or one manifestation or another, to serve the other types or manifestations, e.g. military globalization is used to serve economic globalization, which in turn is used to serve cultural globalization, and technological globalization is used as an entrance to the other globalizations. [1] No doubt, this nature of globalization and its use by the central countries in the way has dangerous

(1) Ibid.

imminent collapse for the peripheral countries. It is difficult for them to separate between one area and another, whether something is globalization or not, or to accept this and refuse that.

We must warn against exaggeration in visualizing this difficulty. It can lead to paralysis of any progress. Selection and distinction, although difficult are not impossible as long as they are based on correct vision and a wise, conscious will.

If we are engaged with economic globalization, or the appearance of economic globalization, what do we mean, what is going on, what do we find in terms of activities, products, styles, tools and financing and consumption patterns? There is internationalization of production, and there is internationalization or globalization of finance and investment, globalization of employment, globalization of the market system and its mechanisms and also globalization of the state to leave the economic system alone, etc.

In politics we find globalization or internationalization of the Western political model, represented by Western democracy and its mechanisms, the spread of non-governmental organizations (NGOs), human rights, multiple parties and the removal of all obstacles and boundaries. This has resulted in an end to the idea of national sovereignty or the nation state.

Culturally we find Western globalization, Western behavior patterns, the publicity of prescribed, efforts to stereotype feelings, identity and educational methods, internationalization of styles, curriculum and even education an scientific subjects. All that targets the prevalence of one cultural model over the whole world.

4- Opportunities and Risks (The Impacts):

Globalization has its benefits and its harms. According to the common expression, «It has its merits and demerits». This is natural and self-evident. But what deserves close examination and contemplation is the objective precise analysis of what is regarded as utility, and what is regarded as harm. We need a precise distinction between who bears the harm and who gets the benefit. We can't just enumerate a long list of benefits and a corresponding

list of demerits or harms.[1] Additionally there are numerous impacts and breakdowns, some regards them as positive and others see them as negative, despite the unification of those affected. For example, we find that globalization has an effect on the balance of trade of the developing countries. Some see that it has a positive effect while others see the opposite. This means that globalization's effect ought to be the most researched and precisely determined aspect, at the time when it is regarded as the riskiest aspect.

In light of these warnings and specifications, we can say that many of globalization's impacts on the Islamic world are harmful. In other words, the harms of globalization are much more than its benefits, especially in certain manifestations. Indeed, there are those who differ with us in their report, believing that it carries all-inclusive good blessings.[2]

Whatever the case may be, what deserves great concern is the deliverance of a good methodology for dealing with globalization in a way that increases its benefits and decreases its harms. The following is an outline of these impacts within their many manifestations:

A. The Economic Impact:

If we are satisfied with the overall portrayal of this matter, without involving ourselves in tackling the branches and particulars, we can say that globalization has a great impact on the Islamic world economy, and this effects many areas and economic variables. Most of these effects are negative. Industry, agriculture and services will be affected, as well as income, development, distribution, savings and investment, the balance of trade, balance of payments, general expenditure, taxes, rising ownership patterns and the economic role of the state. This means that the rising pattern of the economic system will be affected.

It is not difficult to recognize that if we acknowledge that the economic globalization means free capitalist globalization,

(1) Mohsin El Khodairee, The Devastating Globalization, 1st Ed., Cairo, The Arab Nile Group, 2001.
(2) Saadiq El 'Athm, Ibid., p. 126.

depending on the principle of laissez faire. There is complete freedom for the movement of goods, services, capital and work, foreign and domestic. There is also sovereignty and hegemony of what is known as the market economy, which deteriorates the role of the state economy. There is also electronic commerce, which fights against being subject to state monitoring. There are big international enterprises, foreign and domestic, which have great influence even on tax and expenditure policies of countries. Therefore, it is not strange that globalization is characterized as «... a triumph in principle. Almost everywhere it has a specific pattern of ownership, control of the means and forces of production, production relations, exchange and distribution....».[1]

If we search into these extended economic effects, we find they carry in their folds many dangerous risks and as well as a number of benefits. Among the risk factors we find a semi-confirmed area, where benefits range from probable to doubtful, as a function of the nature and type of the internal and external reactions. The more serious the reaction, the more positive is the dimension of the effect. Globalization provides finance, investments and technology from the global powers, but not absolutely for free. Also, not every financial transaction, or investment or technology is useful. Globalization affects the Islamic labor force in a totally harmful and risky way, as it increases unemployment. Maybe this effect has some merits, like provision of jobs and training and the development of education. So in the final analysis, it is the national position that is the determinant. So the presence of an international scheme in most cases will be a repulsion of some national schemes or their amalgamation into international schemes. On the other hand, the presence could lead to increased development with improvement generated in the performance of some national schemes. [2]

(1) Shawgi Dunia, «The Trend of International Schemes for Amalgamation or Integration...», Salih Kamel Islamic Economics Center, Al Azhar University, Studies and research Series (22), 2003, Ismail Sabri Abdallah, Al Kawkabah, Contemporary Egypt Magazine, July, 1997.

(2) Ibid.

It is well known that the economy of the contemporary Islamic world is exposed to a broad trend, especially with respect to the imports. This means that economic globalization is globalization of what is outside it, not globalization of what it has. There is an escalating defect here of increasing dependence, and hence retardation. Our Islamic economy is fragmented and in groups, weak in relations and connections. But globalization deepens these defects, because the management of its affairs will not all remain in the hands of Muslim countries and governments, and what little does will be for the benefit of their alliance with and engagement with foreigners, specifically big economic powers.

So the contemporary Islamic economy is dominated by poverty and uneven distribution. It is well known, by the majority of scholars, that globalization has a negative effect on the fair distribution, deepening and increasing poverty.

Globalization calls for an economic system represented in a brutal model, in which every player works to achieve the maximum degree of power, until it becomes able to impose the maximum degree of assault and devastation on the others, leaving it alone in the arena, possessing all the goodies. By observing what is happening today, where multinational firms of amalgamate, unite and form alliances, we can see the validity of this point of view. [1]

Many Western writers confess to this, having labeled it 'hyper-competition'. In fact, it is not competition but a damaging conflict, a severe fight, where survival is for the strongest. Unfortunately, we have failed to turn to this aspect, so as to unveil the deception and fabrication that resides in this competition slogan, and that it conceals a heated struggle against the strongest and dirtiest weapons of mass destruction.

(1) Fathi El Zayat, The Information Economy and its Role in Modernization of Arab Industry, 2003.

Instead of caution and warning about it, insisting on its modification, we have accepted it, conceded to it and regarded it as one of the positives of globalization. Our symposia and conferences have followed in succession, waving the flag of competitive capabilities, competitive merits and how to be competitive and join the race under the shadow of competition. This is not a totally incorrect orientation, but it carries a good deal of reality on one hand and preparation on the other. But the risk is the negligence of having full concern of the negative side of picture. Here we refer to the fact that the issue is not competition but a question of a struggle destined for one party's destruction. In truth, the result of the struggle has already been determined and is known. Otherwise, tell me where are the Islamic schemes that can enter this arena and be provided with a minimum means of protection and safety? Is it not true that the collective total of Arab bank assets is about $550 billion, whereas the assets of one US bank, First Group Bank, reach up to $1 trillion? Does what is caused by the globalization of competition in financial activity have good fortune for the Islamic world?

From day to day, what is known as the information economy becomes deeply rooted and dominant.[1] We all know that science and technology are above the means of production. So globalization propagates the spread of science and technology, and at the same time contradicts and reverses the trend. The best evidence is the insistence, by the central countries, on the codification of intellectual property and patents on inventions. This means the monopoly of the knowledge of technology is itself the decisive effects today on economic performance. The result is increased economic retardation of the developing countries, including those of the Islamic world.

The economic side of globalization practices destitution on the developing countries, increasing the wealth of developing countries. It increases the number of poor and decreases the number

(1) Galal Ameen, the Globalization, Iqraa Series No. 636, Cairo, Al Ma'arif House, 1998, p. 7.

of rich so that only 20% of the world are its owners. Some studies have estimated that the annual US gains from trade liberalization amounts to about $200 billion, whereas the annual losses of Africa alone exceed this figure.

What ever effect economic globalization has on developing countries, and whatever the variation in degrees of access, whether positive or negative, there is little or no disagreement that globalization is stimulated with tools and power for the achievement of the interests of the central countries, especially the larger ones who are sometimes dubbed the 'super countries'. Their interests do not allow the occurrence of real development among developing countries except within certain limits and only certain countries in certain areas at that. Therefore, is the Islamic world, or even the Arab world included within this limited scope?

Some of the economic impacts of globalization on our Islamic world have become clear, along with the range of their risks and harms, opportunities and benefits. Diminishing the harms and increasing the benefits depends of the nature and style of the countries position in terms of government, organizations and their recognition of restrictions and limits on the movement of their position, represented in objective factors like not having competitive abilities in administration, financing and technology. Then there are subjective factors, where increased conditions are imposed by the countries of the center on the exports of the developing countries under many pretexts, e.g. human rights violations and environmental aggression in addition to restrictions on technology exports and opening the door of labor force migration to them.

With all this, what is available for the developing countries does exist, although its domain is not vast. The real challenge before these countries is to transfer what is ready and available into actions and reality, followed by gradual expansion of the domain over the short and long terms.

B. The Strategic Technical Impact:

The developed world today is living in an amazing intense revolution in the field of technology, especially in communications and information technology.[1] No doubt this scientific revolution has a high significance on people's lives, since they are the tools of this age.

Along with its great importance, it has fatal risks and harms. What must be considered is not the amount of knowledge but its essential nature and type. What we see is that saturation of information devoid of essential knowledge is stupid information.[2]

Additionally, the final lesson is not the provision of technological products but the ability to use them and benefit from them, as well as the quality of the knowledge and information they carry. Hence, their presence in the world does not represent any addition for the many people who can't use them, e.g. the computer, Internet, e-mail, etc.

Also, they represent for many people a sharp weapon directed against them by the strong parties that crush their identity, culture, traditions and their attitudes. They are intermediaries that are loaded day and night by the ideas, values and patterns that form the cultural model that is required for globalization to prevail.

In addition, many of the points and components of this scientific revolution, its discoveries and products, are privately owned by the developed countries, with numerous articles, clauses and paragraphs that prohibit the developing or underdeveloped countries from even purchasing some of this, with restricted license circulation. Today, we have the World Intellectual Property Organization, which deprives developing countries of the benefits of advanced products or their contribution to manufacturing and production.

Through this approach, globalization has codified the monopoly of knowledge, increasing the technological gap between nations, where sale or purchase of information is solely according to the will of the vendor. This is normal for globalization, since it is «the commercialization of everything», subjecting everything to market rule, the law of supply and demand and the achievement of profits.

(1) Ibid., pp. 75, and what follows.
(2) Zakariya Tahoon, Environments Exhausted by Globalization, 1st Edition, Cairo, Arab Research and Environment Office Complex, 2003, p. 351.

C. The Political Impact:

Globalization forecasts many political reforms, like democracy, human rights, freedom, popular participation and the establishment of many civic community organizations, etc. Undoubtedly, all that is well and good in principle, even important and necessary. But the question does not stop at the laying down of slogans; rather it supports it to its significance, connotation and evocations of issues and problems. Behind every one of these numerous values, are more and more questions that require deep consciousness and scrupulous consideration of what it carries and it fathoms in matters that may be unacceptable and even harmful.

What are the limits and dimensions of human rights? Are those rights regarded as human rights by the West actually human rights from the point of view of Islam and other cultures? Is there only one model of democracy, the Western model that aims for prevalence? Is this model actually capable of globalization? Many thinkers and researchers believe that the US model for globalization is the dominant model at this time, yet it is difficult if not impossible for the majority of the earth's population to accept. A Western philosopher has spoken in detail on this in his book «The False Dawn» where he shows that this model conceals the social integration, economic disorder and political devastation within it.(1) What's more, many people doubt whether the West is serious and honest in globalizing its model and making people free and democratic, seeing that as a private affair, to be gained only by Westerners. (2)

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(1) Fathi Yakun, Globalization and the Future of the Islamic World, Beirut, Al Risalah Institute, 1422 AH, p. 87.

(2) For more information see: Paul Hearst, What is Globalization?, translated by Falih Abdul Jabbar, World of Knowledge Series, No. 273, Kuwait, National Arts and Culture Council, pp. 379,380. Ibid., Jalaal Ameen, pp. 20, 21. Friedman, Thomas, The Lexus and the Olive Tree, An Attempt to Understand Globalization, translated to arabic by Laila Zaidaan, Cairo, International House for Publishing and Distribution, 2000, p. 222. Sherif Delawur, The Banking Economy and Globalization, Iqraa Series No. 674, Cairo, Al Ma'arif House, pp. 42, 43. Sadig El Athm, Ibid., p. 175. Samir Ameen, The Globalization Culture, Ibid., p. 72. Vito Mackenzie, Globalization and the White Ants Gnawing at the Tax Structure, Finance and development magazine, March 2001.

If we streamline the subject and limit it to the Islamic world, let's put this question forward: Does the West actually want to spread democracy in the Islamic world? And does it actually willing for its nations to have real participation in the affairs of their countries? Does it actually want to liberate these people from the tyrannical rule that sits heavily on many of their chests? I, as well as many others believe that the answer is, no. The reality is that the best witness and past lesson is the best proof. The question does not need close examination or consideration. For the day democracy prevails in this world, oppression will vanish and public utility will dominate. From the first results will be that countries of the center will not be able to loot and steal the wealth of the countries, behave wrongly towards their secrets or damage their cultures. On that day Islam will return to dominate the life of the Muslims and will correct what has decayed within it. It is well known that Islam rejects oppression, disgrace and subordination. Many Western philosophers know this well about Islam, so they fight it and fight for the prevalence of democracy in the Islamic world, while simultaneously having loving, friendly relations with totalitarian governments frequently while they eliminate banish exclude Islam from limelight.

Therefore we beckon those hasty Muslim thinkers, who welcome globalization, hoping that it would save the Muslim world from the nightmare of political totalitarianism. We call them to be deliberate and patient. It is most likely that globalization will do nothing to us, and if it does, it will not be free from shortcomings.

We all agree on the diagnosis of our political status. That is one thing, but our savior from this, globalization, is something else. What we see is that globalization will not rescue us exemplarily, and what competently accomplishes that is Islam. One of the prominent political impacts that is controversial and still provokes strong debate among scholars is what will globalization do vis-à-vis the state, its authority and responsibility, and its economic and social roles. All admit that there is a strong impact, but the disagreement is on

the shift and change in its role and function. Many see that globalization dilapidates the state and marginalizes it as a dominant ruling institution, imposing on it the relinquishment of its duties vis-à-vis other institutions and bodies inside and outside the community. Also it takes away its authority to collect and impose taxes to a great extent. Simultaneously it obstructs many general expenditure items. The state will lose its role in planning operations and developmental policymaking, including its patterns and its speed. International economic relations will also move away from its supervision and control to a great extent. Even some traditional services, that the capitalist era guarded as state controlled, have now entered the domain and the responsibilities of other bodies. In this manner, globalization presses with its attraction for weakening and marginalizing the state. Some see otherwise. For them, globalization reshapes the job of the state while preserving its power and importance. Instead of it vanishing, it practices duties that serve the interests of the central countries and multinational corporations, acting as a business agent for them. There is no real difference between the two views. And whatever difference is there is nominal because the result is the same and the end is the same. The state has not practiced its known and accepted functions for many decades and this is not debatable. [1]

Lastly, Globalization is carrying on a dangerous political operation, which is political fragmentation. Whereas operations of separation are going on in many Islamic countries through provocation of racial, religious and ethnic strife, etc. the state is becoming divided, being transformed into sects and partisan groupings, which could develop into fragile and very weak mini-states[2].

(1) Hassan Hanafy, What is Globalization?, Ibid., p. 19.

(2) El Sayed Yaseen, Globalization, Ibid. p. 40, 41; Fathi Yakun, Ibid. p. 36; Mahmoud Alemaat, Islamic Culture and the Challenge of Globalization, Islam Al Marifah Magazine, International Institute for Islamic Ideology, Washington, No. 24.

D. Cultural Impact:

The world has lived with diversity and multiplicity of culture since its creation. Today, globalization is propagating cultural harmony and stereotyping in a way that the entire world shall live within one economic, cultural and social model.

There is no doubt that this operation of harmony and stereotyping has a number of questions. What are the possibilities, usefulness and foundation on which it is established? Is this single globalization thing a product of real participation by all countries and people of the world? Conversely, is it a special matter that concerns the powerful parties within globalization who insist on imposing it over all of us by displacing what we have and replacing it with globalization? What is really going on is an operation in displacement and replacement. The communication networks and space channels send irresponsible information and cultural messages from the center countries to those on the periphery. These messages are loaded with cultures and values that contradict those of the receiving countries, which threatens to remove the cultural character of these societies. (1)

The questions do not stop at the highly risky removal or extermination of a culture and its replacement by another. It goes even further to deprivation of the most important sources of development and advancement. (2) One of the amazing contradictions in this respect is that while globalization lays down the slogan of harmony, inside the peripheral countries it practices an acute and extreme form of cultural segregation. The elites have their culture and the rest of the people have theirs. Hence, the population of these societies lives on separate islands, which brings about continuous chaos and occasional breakdown. Then the models and patterns destined for globalization are not the best for all levels. Burhan Ghalyoon expressed that when he wrote, «The dominant culture does not occupy its superior place due to the superiority of its

(1) Maajid El Kailani, The Objectives of Islamic Education, Washington, International Institute of Islamic Ideology, 1997, p. 515; Zakariyya Tahoon, ibid., p.50.

(2) Burhan Ghalyoon, ibid., p.49; Friedman, ibid., p.351.

community's moral, religious or ethical values. Rather it is due to the culture of the dominant communities.» [1] The following example explains this better:

Globalization calls for and insists on the prevalence of the consumption culture over the production culture, even though the developing countries are in bad need of the culture of production. Also, it insists on the culture of imitation and copying, not creativity and active participation. It insists on the culture of forgetfulness and negligence of the past, engrossment of the present and looking forward to the future!

Whatever glitter and luster was in this call, and whatever the defects and imperfections of the past, there is no doubt that the absolute negligence of the past, working to eradicate its sources, is the worst possible action that could be committed by a nation, presently or in the future, for the future is not a future except through the eyes of the present, and the present is not present except through the eyes of the past. So whoever has no past, has no present, and hence no future. Did the countries of the center forget that they mobilized all their power to force the peripheral countries to forget their past, abandon it, and even disdain it? Did they forget their past? Their past is the key impetus for the call to return capitalism to its initial stage, i.e. free capitalism. We have to tackle the matter through correct vision, distinguishing, precisely and concisely, between living our present through our past and living our present departing from and then extending our past.

Globalization insists on and resolves for the prevalence of the freedom culture. Originally freedom was a noble value sought by all. But we can't stop at the initial limits of freedom; rather we must examine and study the connotations and dimensions of this value. Freedom is not considered one of the noble values, but resides within

(1) Jalal Ameen, ibid., p.133 and what follows.

the presence of a moral and social frameworks and controls. Otherwise, it becomes a very bad and harmful value. We must search through freedom as a subject, analyzing its style and limits. When globalization propagates freedom, it makes it a slogan loaded with values and beliefs contradictory to some norms accepted throughout the world. The best example of that is the population charter and the issues it embodies as regards women's freedom, freedom of family formation and the selection of its pattern. (1)

The Western model of freedom holds the view that it is a human right to do what one desires, without any control or restrictions. And that is the very chaos! Not just every man, but even every woman has to do what she desires with her body, clothes, conduct and her belief. The prevalence of this model of freedom inflicts the worse damage on all communities, including those in the West itself, (2) and if contemporary Western civilization cannot be free from it, it has no right to globalize and impose it on the other civilizations.

Also, globalization insists and determines the prevalence and hegemony of the culture of competition over the culture of cooperation, integration and moving according to needs. It shields itself within while deceiving us with its usage of competition terminology and methods of competition. In truth, they are not talking about competition or rivalry; it is a wrestling or boxing ring. It is a struggle of values and interests, a struggle for everything. It is not competition that targets the destruction and extermination of the other; it is struggle that has that aim. Western scholars confess to the existence of this struggle today, referring to it as knockdown competition. Globalization has determined that the quick-and-easy, sensual-pleasure, call-up-the-instincts culture will prevail. (3)

(1) Abdul Aziz Hamoudah, The American Dream, Al 'Usra' Library, Cairo, The Egyptian Public Books Corporation, 2002, pp. 177, 178.

(2) Hassan Hanafy, ibid., p. 28.

(3) Mohamed Amarah, Our Future: Either Western Globalization or Islamic Globalization, The Contemporary Muslim (magazine), No: 104, 1423 AH, pp. 15, 16.

E. Positivism without Dispute:

From this quick review we find that globalization has more negative impacts than positive ones. There are conflicting viewpoints over the mentioned degenerating effects of globalization, i.e. they are debatable, so how can we even agree on adapting them?

However, globalization has a characteristic or positivism that is indisputable. Some have expressed this as the disclosure of hidden content, where globalization concerns itself with the tools and the potential and capabilities it has in their present condition, disclosing the veil over our external appearances as evil and the hiding places of weakness and deterioration. Additionally, it discloses our moral and material factors and their sources. It discloses, apparently clearly discloses, what is good and bad in our life. Although this effect contains positivism, in a short time it will generate immense harm. Globalization cannot sustain the good it discloses, instead it removes or banishes them, or takes them for its own. It is more deserving of the blessings and resources than the people! In this way it deprives us of our most important factors, power and existence. So whatever is wrong with us that globalization should disclose, we must fix it with our own hands, using what agrees with its aims and goals.

Although the acceptance of the risk of that, what is suitable for non-realization is that we start moving with force and take remedy of our condition as disclosed by globalization. At the same time, we must hold on tightly to our sources of strength, defending them by all precious and viable means against globalization's aggression. Without the correct response, and given the continuation of the status quo where evil and hideousness are praised, singing of their goodness and beauty, while we neglect and despise our sources of power, we will deliver to globalization the most valuable thing that it demands from us. It is well known the Islamic world is swollen with defects, while possessing the best resources for power, glory and advancement. Thus we should be our own prime targets. This is the correct response to the gross globalization challenges, but it needs pure and piercing vision including some of the following features:

The Muslim and Globalization
Reaction and Transaction

Options:

In light of the overall and general portrayals of globalization and the state of the contemporary Muslim world we raise the most important question: What do we do?

Theoretically, we see that although there are many ways and options, only one is correct, which is the option of positive interaction and correct transaction, not the option of running away, isolation and rejection, and certainly not the option of being dazzled, rushing and plunging into outstretched arms, without distinction and without assessment.

The choice of escape, departure and isolation is a bad choice, as it deprives the Muslim of globalization's available opportunities for which they are in dire need. This means that the weakness we are in and the retardation that envelops us will increase. Additionally, this is in contradiction to Islamic guidance, which orders us to interact with others and to share with them in all that affects life, either through support, rectification or direction. The Islamic nation does not live life for itself alone, nor is it responsible for what goes on among the other nations. It is a witness to the other nations, ordering them in a friendly manner and prohibiting them from what is abominable. Thus this orientation does not have existing factors from a practical or reality sense. The skies are open and space is full of satellites and space channels. Economic relations are essential for life in the Islamic world and we cannot get along without imports and exports. So the choice of isolation is not acceptable on the one hand, and is impossible on the other.

But absolute acceptance, the option of rush and flop in to globalization's arms, or as it is said, 'mounting the globalization train without hesitation', is no less evil than the previous option.

In fact, this means assimilation and melting away, or in the best-case scenario, increased subordination, weakness and excessive retardation. The Islamic world, as we said before, is so weak, to the extent that it is easier to whip and remove what it has and replace it with what globalization has. And along with this severe weakness we find great sources of moral and material power,

It is also known that the present globalization model differs and contradicts with Islamic guidance. This model does not accept opposition and hostility, wreaking its wrath and power on Islam. The writer Huntington, in his book The Clash of Civilizations, confesses that Islam is the strictest religion and belief. (1)

That means Islam is most hostile to globalization and its aims. After an elaborate review of the different world eras, as to the extent of their opposition to globalization, concluded that 'there is nothing but the Islamic Arab countries that could challenge a unipolar world'. It is from here that the general enmity of the West towards Islam comes and specifically the Islamic renaissance, thus they stress out by beating, blockade and threat. (2)

By this we have but one option, which is correct positive interaction and not absolute rejection or absolute acceptance.

The Essence of the Perfect Option:

The perfect option, which the Muslim world has to follow to correct its wrong situation and reform its unsoundness, is to put forth our values, principles, morals and legislation to the world. By this alone, we can benefit from globalization inasmuch as it can benefit from us.

Just as the important matter cast over our shoulder is clear and specific, its foundation is also plain and specific. It is Islam. This means that we are in front of only one mechanism, which is Islamization.

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(1) Ibid., p.41. Zakariya Bashir Imam, In Facing Globalization, Gasim Information Center, Khartoum, 1st Ed., 2000, p.143.

(2) Sayed Yasin, ibid., p.51, Burhan Ghalyoon, ibid., p.135.

This terminology is now very common and concerns ideology, knowledge and science. Here, it meaning is more universal and comprehensive. It is the Islamization of all our life, ideologically and practically, between the others and us. That alone is capable of remedying our defects and reforming our condition. It alone is capable of making us counterparts in developing globalization and promoting its quality aspects.

We believe that total Islamization is the correct translation and the active incarnation of what some express as the necessity of a consistent strategic vision that depends on a specific look towards the cosmos, community and human being, with complementary economic policies originating on a foundation that reshapes the community in accordance with designs that match those of the present challenge. (1)

We all agree on the defects and shortcomings of our situation. It is a large, false impression when we think that reformation of our failings and strengthening of our weakness are guaranteed by globalization, leaving us to just submit to its leadership and it will remedy our political, economic and cultural ills, as well as others.

The present model for globalization only knows absolute economic freedom and market economy. This model is useless for us and does not agree with the guidance of Islam, which gives the state its controlling role and gives the social and moral aspects the priority in economic activities and legislation.

Actually, we are also in need of essential and structural political reform and a political model that globalization calls for, represented in American western democracy, is not what we require. More specifically, it does not deliver to us all our needs. According to Henry Kissinger, what globalization did not bring anything with it except for its employment, for what it carries of democracy and human rights are for the benefit of the American plan. (2)

(1) Ali Hawat, ibid., p. 113.
(2) Omar Ebeid Hassanah, Foreword of the book: The Nation: Us, Civilization and the Witnesses, No. 80, p. 20.

Analogous to that are the reformations of our situations, culturally, scientifically and socially, whereby we can't find anyone or anything to deliver really good help to us on these items other Islam. We must recognize with certainty that the Islamic approach utilizes evaluation, rectification, correction and being witnesses to our own selves before others, no matter the situation. [1] This means we are in dire need to evaluate rectify and examine all that we are in, without fear or shame of either exposure or criticism of our deterioration, setting up what is correct in its place. That is the only effective way to enter into real interaction and participation with others, or to reform what they have.

Maintaining our status quo would mean continuation of the cancers that are rotting are bones and bodies, changing them to motionless corpses.

When we call for Islamization as the approach and the correct way to enter into positive interaction with globalization, we absolutely do not aim for fighting the phenomenon nor do we target its eradication, as the case of any fight between enemies. What we aim for is the struggle, development, taming and embodiment of globalization with the human and moral elements that it lacks. No matter what the model of globalization, principally it must be treated with the aim of contribution in the promotion and enhancement of its model and institutional mechanisms, respectively. Islam calls for that, so people will benefit from the guidance and directives of their different beliefs. This means that our correct interaction with globalization can be inscribed under the principle of propagation and conveyance of the message (da'wa and tableegh).

The conveyance of the Islamic mission, an obligation over every Muslim according to his location, is nothing but deliverance of the alternative Islamic international civilization scheme, or Islamic globalization ... and why not?

The entire world, with very few exceptions, wants to change the present model for globalization. There is nothing better or more

(1) Hassan Hanafy, ibid., p. 18.

useful for the world than Islamic globalization, which is established on justice for all, not harming anyone no matter his weakness, non discriminatory sharing of utilities, not through conflict and competitive, but through cooperation, respect, recognition of the right of others to enjoy all their rights and to protect their secrets, beliefs and cultures. It is a globalization that believes in the human community, with all its distinctions, variables and differences. The Almighty says: «**O mankind. We created you from a single (pair) of male and female, and made you into nations and tribes that you may know each other. Truly the most honored of you in the sight of Allah is the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).**» *(Al Hujuraat:13).*

Knowing each other in the Holy Qur'an carries many meanings and connotations. It does not stop at mere relations, but engulfs the transference and exchange of knowledge, not just information. Also, knowing each other carries the meaning of good turn, i.e. good in itself.[*] The Prophet (pbuh) said, «**Mankind are the sons of Adam, and Adam is from dust.**» [1] He also said, «**Oh, let it be known that there is no preference of an Arab against a non-Arab, a Persian against an Arab, a red against a black or a black against a red, only by God fearing.**» [2]

We should have to remember fully that Islam is the religion of Allah and its approaches are for the whole world. Islam does not use subduing and compulsion, but instead uses reformation and guidance, taking people to the best means and ends. «**Verily the Qur'an guides to that which is most right.**» *(Al Israa':9).*

The Divine address in Islam is mostly directed to mankind and not to Muslims; it is to all people and not just Muslims. This means that all people, whether or not they believe in Islam as a religion

(*) For more information, see Dr. Taha Abdul Rahman, The Spirit of Globalization and the Morals of the Future, Al Ma'rifa Islamic Magazine, No. 26, 2001

(1) Reported by Al Tirmidzi.

(2) Reported by Ahmed.

and a belief, will find the following Islamic guidance useful and beneficial in their present life. Through Islam, family duties, government services, the benefits of ideology, culture, and economic utility among nations will be achieved.

Presently, I see risks and deterioration within our status quo. Simultaneously I see a precious opportunity for us to return back to our Islam, to guide, direct, rule and control the bilateral and multilateral affairs of our lives. So when the risks are aggravated and the problems increased, man recollects his strengths and employs them well in facing reality. This is what we need today, and as it is said: When darkness prevails, the stars glitter. Islamic globalization in its correct connotation delivers to all what they need of cooperation, interaction, cementation and consolidation of the relations in all aspects of life, without dissolution, eradication of a group, and without hegemony or discrimination against another group.

Islam rejects imposition on others. Likewise it rejects imposition of others on itself or following others. When Islamic civilization represented the center it did not harm anybody that was not a follower, delivering its goodness and benefits to all. As some have expressed, 'it delivered the benefits of the center to the advantage of the periphery, the opposite of Western civilization, which takes the benefit of the center at the expense of the periphery." [(1)] Can the Muslims of today perform this duty at both internal and external levels? Are they capable of reforming their status on the one hand and correctly delivering Islam's guidance and benefit on the other? We say, Yes, although some doubt this possibility, relying on certain considerations. Among them are the non-support of the Islamic civilization program as originally established, on sound logical authorities and a practical strategy. In spite of this these systems can bring about, build and bring into prevalence both justice and equality before the law. Human dignity and respect are linked to success in solving the problems of human development and facing the theoretical challenges of competition in the capital and labor

(1) Burhan Ghalyoon, ibid., p. 129.

markets, technology and housing, as well as the ideological and psychological makeup of the individual and not the confirmation of either the popular or the religious drama! [1]

Our question is: If this is true, why can't we include these aspects and dimensions in our program for civilization. Is the Islamic program unable to adopt these essential points? Why do people always feel that the Islamic civilization program is just slogans devoid of any scientific practical plan? We can excuse some people for this, because of the way Islam was presented by others. But that is one thing and the inability of the Islamic civilization Scheme to deliver any scientific practical plan itself is something else. Every group and every nation calls for its own civilization program, and it has the right to do so. We are not claiming any more than that for the Islamic nation.

We all should fully recognize and understand that as we call for Islamization, we are not calling for heritage and old historical stands, 'for Islam, as a Divine revelation independent of time and space, is both present and future. It is a continuous renewal for the achievement of the greatest trust, becoming Allah's khalifah on Earth.' [2]

Among the considerations that call some to doubt the possibility of the Islamic civilization program are the separation and dispersal among those responsible for this program, more precisely, Muslim intellectuals. There are groups and sects, and it is said that every sect has its own Islam. There is Islam of the past, political Islam, contemporary Islam, ... etc. [3]

In truth we can say that there are groups, sects, diversity and multiplicity among the Muslims. However, we can't say that there exists more than one Islam. Islam is one, although there is variance in understanding of some of its aspects. This does not prevent the establishment of an Islamic civilization program as long as we believe that there are constants and variables within Islam, it has

(1) Muhsin Abdul Majeed, Islamic Sectarianism, Kitab Al Ummah (The Nation's Book), No.6, p.44.
(2) Hassan Hanafy, ibid., p. 14.
(3) Omar Ebeid Hassanah, ibid., pp. 33, 34.

consensus and controversy and all its pillars are established without consensus or dispute. There is no difference on consultation as a necessity, no difference of condemnation of political tyranny, usurping of freedom, popular participation, or the pivotal role of the state in economic, social and cultural fields. Also, there is no difference within the Muslim brotherhood and the rights and duties it calls for. There is no difference in the humanitarian brotherhood and the need to establish cooperation and cordiality between Muslims and others, as long as the others don't practice outrages on Muslims. And there is no difference in the inescapability of the Muslim world advancing, with all its colors and spectra. Therefore there is no significant difference about the fundamentals, decisive elements and principles. Hence, there is no justification to claim the impossibility of Muslims to deliver an international civilization program. It is possible and demanded, but it will not be achieved without the provision of at least the minimum conditions.

The Starting Points of Islamization Followed by Islamic Globalization:

There are many pillars, which must be provided in this regard, from which are the following:

1- The close, relevant and correct knowledge of our powers and capabilities and the disclosure of what their defects and diseases without equivocation.

2- The precise and correct knowledge of our moral and material poer, glory and advancement resources.

3- Starting out from a complete state of trust in our capabilities and possibilities and in the unlimited power to correct our conditions and remedy its weaknesses, evils and defects. Without this trust, we will not do anything locally or abroad.

4- The correct and precise scientific knowledge of the present status of the world, or in other words, others as opposed to easing and intimidation. The others are stronger than we are in many aspects, despite their many gaps and points of weakness. Therefore let there be no clash and no fall.

5- To believe that the road is very long and difficult and the operations of change need a long time and take many years. So we must start promptly and let the end be when it may.

6- Start out from the principle of dialogue with the other in the correct way. The other exists and is present, so there is no way to deny him, provided that his recognition does not mean the recognition of his state.[1]

Nevertheless, it is necessary to make any dialogue and our interaction through it in the best way e.g. listening and confidence through convincing arguments are among Islamic principles: **«And no question do they bring to you but We reveal to you the truth and the best explanation.»** *(Al Furqan:33).*

Entering the turmoil of globalization, not just to benefit from it but for a main objective, which is to benefit it. That means entering it by putting ourselves in the place of the active participant and not the agitated recipient. Therefore, globalization is in need of support, trimming and correction, and Islam is the only door for delivering that. We would like to tackle this in greater detail. What is common among those concerned with the Islamic stance towards globalization is that Islam can deliver much globalization. That means to deliver what globalization of elements, morals and humanitarian factors. But concerning the contribution of the Muslims in developing and activating the objective side of globalization represented in the technological, scientific revolution is a place of silence for some of them and a place of rejection for others. We hear and read much of the Muslim writers the saying: We do not possess the deliverance of science or technology to globalization, because we are weak and retarded in those aspects, but we possess the deliverance of values, principles and morals.

Rightly, we possess the two together, and our donation in the technological field can start and grow. We have the factors of knowledge and advancement of financial and human resources.

(1) Primobraja, Carlos, The Globalization of Services and it Impact on developing Countries, Finance and Development magazine, IMF, March 1996.

We only need education and we can easily be successful. India is the best example.

Globalization of international services and commodities represents a great challenge to the Islamic world. But it could become a great opportunity if the Muslim countries and their institutions employed their human capabilities in the best way. Otherwise, the world's population will drown in the foreign services just as it drowns in foreign goods. [1] I believe that the capability of the Islamic world to contribute in the service sectors is no less than its capabilities to contribute in the commodities field.

The Leaders of Islamization:

The noble hadith is enough to provide us research on those who are responsible for the leadership of the nation and its aims and goals. It has specified this leadership for the scholars and rulers, confirming that as long as they are righteous the nation's condition will be good and if they are corrupted the nations condition will decay. He relation to the nation is like the relation of the heart to the body.

The understanding of the matter is easy. We are in need of reasonable movement and good action, and that needs a good ideology and a corresponding vision. Whoever possesses the ideology and the vision are the scholars or the intellectuals and whoever possesses the action are the rulers.

It is for the Muslim intellectuals to lay down the axioms of vision and define its elements, parts and programs. We must eradicate isolation and any dualism among the intellectuals in their performance of this duty. It must be a joint effort through scientific groups comprised of various specialties and trends, producing a single stance or a number of them that don't contradict correct Islamic guidance politically, economically or culturally..

There are certain subjects that need special attention due to their importance and the risks and dangers resulting from their neglect.

(1) Abdul El Hameed Sulaiman, The Crisis of the Muslim Mind, Jordan, Al Zarqah, Al Manar Library, 1992, p. 42, Omar Ebaid Hassanah, ibid., p. 29.

Among them is education in the Islamic world, which severely suffers from a number of problems. The main problem is dualism in education, i.e. secular education and religious education. This is a clear error in an Islamic society that embraces Islam, which doesn't differentiate between guidance for this life or the hereafter.

A great harm to the education operation has resulted from this error. The impact of this harm is reflected in the different life aspects, either the secular education is concerned with the Islamic guidance or the religious education absorbed Islamic guidance vis-à-vis reformation of our lifestyle. We need an Islamic education that makes both this life and the hereafter useful. (1)

We need an education where the real meanings of worship penetrate, extending to include religious, social and cosmic dimensions, not limited just to religion, which is what we see today. (2)

Also, we ought to understand the amendment or renewal of religious oratory that is strongly laid down today, in the Islamic arena and outside it, has obsessed the interest of all Muslims and non-Muslims.

Unfortunately, that targets the erasure of Islamic studies from anything concerned with jihad, justice, resistance against oppression or tyranny, or anything that stresses peace, cordiality and non-violence.

We believe that contemporary religious oratory is in bad need of renewal and development. But we are not calling for the same change as others. Our renewal would remove the heaps and dust from the correct Islamic face, in all aspects of life, regardless of its agreement or disagreement with today's requirements as laid down by the hegemonic states. We mean oratory that clearly declares the points of difference and the points of agreement, and it is not right to allege the non-existence of neither a difference nor an agreement between others and us. Hence, the establishment of the present

(1) Majeed El Kailani, The Philosophy of Islamic education, Makka, Al Haadi Library, 1988, p. 85 and what follows it.

(2) Krowe, Kareem Douglas, Foundation of Peace in Islamic Oration, Al Ma'rifa Islamic Magazine, No. 25, 2001.

religious oratory on absolute adherence to informing and notifying others that there is no difference between them and us is an action that provokes sadness and sarcasm simultaneously. Others know well that there are differences. We aren't like others, as we don't incur hostility against them unless they act with hostility against us.

In light of that, what we present to others is true Islamic guidance economically, politically and socially. Then, the other's view towards Islam and us will change to some degree. Contemporary technological innovations have prepared an opportunity for us to deliver what we have to others through various mechanisms, including space channels, communication networks, etc. The Islamic intellectual elite must present a working constitution clearly specifying the aims, targets, starting points, programs and mechanisms. They must commit themselves to the full execution of this theoretical plan, transforming it into practice and reality, no matter the cost. Now comes the role of the other partner, the rulers.

The role of the state is no less significant than that of the educated. Its top responsibility is to transfer this ideological and theoretical concept into a practical reality. This means insistence on the retention of the state's role, with strong and useful practice of its duties and functions.

The correctness of our Islamic world is not in the dilapidation of its states, but in its strengths and righteousness. The state is the large institution that has the capabilities to manage community activity towards safety, if it is righteous, or towards sinking into evil if the state is so inclined. This means we need political reform and better, more useful government. We must understand that the ability of the economy to firmly stand against the risks of globalization, which we do not know, greatly depends on its types of laws, finance and economic administration. (1)

(1) Friedman, ibid., p. 222.

The Islamic state is responsible for protecting its secrets, assets and the minds, morals, beliefs and values. Additionally, it is responsible for providing all requirements for establishing good economic relations with others, as well as cooperation and integration among Islamic countries, as well as maintaining the rights of the coming generation, without the present generation aggressing on it, as what happened before. (1)

In short, we are in bad need of an economic globalization, and not the globalization of the economy, or a culture globalization and not the globalization of culture, and an education globalization and not the globalization of education. We can do this for all aspects of life. But this is not a question of buzzwords and expressions, since the interpretations can vary. By economic globalization we mean placing the economy on the correct path to interact strongly and positively with globalization. However, by globalization of the economy means leaving national economic affairs to globalization to do what it wills with them.

The two may not differ much in the case of a strong Islamic economy, but in the case of a weak economy they differ sharply. A globalized economy means strength and existence, and globalization of the economy means weakness and collapse, economically and otherwise.

What is needed is represented in the preparation of issues for remedying the present reality of globalization. We should prepare as if we are living independently, with every state isolated and regressing into itself. Each state should have its own boundaries and specialties, keeping it from overlapping and intermixing, domestically and abroad.

(1) When some of the companions of the Prophet (pbuh) claimed the division of the conquered territories between the warriors during the period of Caliph Omar ibn Al Khattab (rah), he said, "What will be left for those who come after you?" See Shawgi Dunia, Islam and Economic Development, Cairo, House of Arab Thinking, 1979, pp. 339, 340; for more information see Shawgi Dunia, The Role of the State in Development: an Islamic Perspective, Symposium on Development from an Islamic Perspective, Royal Complex for Research into Islamic Civilization, 1991.

Required Institutions:

I am afraid that what I present will contain things that will have me swimming in a fancy sea. Given the status quo, how do we get the institutions we need? However, in many cases, dreams have become real and imagination has become reality. We pray to Allah that we are capable of achieving this change. The severity of our situation is strong, like a crushing hurricane or devastating earthquake. We need no stronger impetus to incite us to implement this change, no matter how long it takes, provided that we immediately start on the ideological work and the factual executive work in light of the vision of specific features and details.

I believe we need many institutions and I am satisfied to present them without details:

1- **In the Cultural Field**: The High Council for Islamic Affairs, under which will be a complex for Islamic jurisprudence at the international level. Additionally there will be a High Media and Cultural organization. These will initially work in close cooperation with existing legal, cultural and media organizations.

2- **In the Scientific Field**: The High Council for Education and Scientific Research, which actually will achieve the Islamic vision in education and scientific research, will achieve strong cooperation between the universities and research centers. It is possible to start with the existing Islamic Universities Association.

3- **In the Economic Field**: The High Council for Economic Affairs, which will produce an organization for financing and organizing monetary affairs, as well as a trade organization and another one for development.

4- **In the Political Field**: The League of Islamic Nations, with the efficiency, authority and mechanism for high capability, qualification and influence. It works for the reformation of the political status inside every state and at the level of the Islamic states and with each other and at the level of the Islamic states with others.

5- **In the Military Field**: The High Council for Defense, to be in charge of the protection of the Islamic secrets and resources, warding off any aggression from outside or among its states.

And our final supplication is '(All) Praise is (due) to Allah, the Lord of the Worlds.

A Call for Rebuilding the Identity [1]

By: Dr. Farid Al Ansari [*]

The overall globalization cannot be confronted by organizations, no way no how!! Although they were self-restricted in quantity and quality they can play an instructive leading role on the whole. However, these organizations may face globalization only if the nature of the struggle is realized and if these organizations could pin down where they stand from globalization. They must fight in the same trench with religion in as much as it is a religion and take part in the strife through the nation and not solely through their own efforts.

Introduction:

Our springboard here shall be based on a fundamental principle to the effect that the whole of Islam as a religion and a call rests on the consent of being (the message) of Allah the Almighty to all humanity.

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(1) The researcher believes that the Muslim today is not competent enough to deal with «the globalization era» and contrary to that, he shall be transformed to a market for its products, a land for its cultures and a dumping area for its garbage unless he practices a revisional and corrective operation to acquire a method from the Qur'an and Sunnah and identify rebuilding and cultural formation in the light of perceiving the true dimensions of the can render true the testimony of the Prophet – peace be upon him – on such a Muslim and can qualify to pass testimony upon people «**so that the Prophet shall be a witness upon you and you can be a witness upon others**» and thus such a Muslim can undertake his message and deal with «the globalization era» on give and take basis and benefit from the history opportunities made available through humanitarian and international horizons all under the umbrella of guidance, positive preaching and safe guarding civilization elements (The Publisher).

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The message has a primary pillar, which is the Holy Qur'an, the speech of Allah that was revealed to His benevolent Prophet Mohammed Bin Abdullah, peace be upon him, in order to report it to all people. Hence Mohammed (pbuh)'s call was based on reporting the Qur'an and the Sunnah came to illustrate, this principle in words and deeds. This is so because Prophet Mohammed (pbuh) «**incarnates in his scruples the Qur'an**».[1] Therefore, the call introduces the noble concepts contained in this message, the Holy Qur'an, and presents the message in a new light in respect to the inherent instructing, legislating and purging objectives, Allah says: «**It is he who sends among the unlettered a messenger from themselves reciting to them His verses and purifying them and teaching them the Book (i.e. the Qur'an) and wisdom (i.e. the Sunnah) although they were before in clear error.** » *(Juma'ah:2).*

The Qur'an then is the fundamental document and the overall engineering formation of Islamic values structure that extends between the metaphysical world and the testimony world.

It follows that in order to shape out a Qur'anic methodology for the Islamic call, there are two issues to be identified:

First: The Qur'anic nature of the Islamic call from one side, which shall be addressed later in detail with its supporting arguments.

Second: The country's needs as relating to the call from the other side within the new current global framework. This is because any one tracking the activity of the awareness of Islamic movement can notice that it is slacking considerably as regard to the general propagating level. In fact this movement is wearing out as a result of its internal activities and its self administrative functions due to the problems of steering the organizations and associations areas beside its political aspirations whether through active participation or by taking the attitude of active rejection as every political viewpoint leads to some responsibilities, consequences and some endless controversial and informational involvements.

Based on the above, we stated on addressing the Islamic movement in Morocco: "The problem of the Islamic movement in Morocco is that it has been actually lured to play off the arena

(1) Reported by Ahmed.

whereas it believes it is combating and battling. As a matter of fact the choice between political confrontation and rejecting escalation from one side and critical political participations from the other does not guarantee putting the Islamic movement on the right path. Therefore, the crucial point of the struggle is exemplified in (the piousness of society) in all the comprehensive sense of the word (society) both on the humanitarian and the institutional level.[1]

The Islamic community is threatened today in its belief not in its capacity as principles and concepts but as a social behavior guarding its identify against fading away. The 'faith' that the nation needs at present is not that of 'abstract faith' as there is no worry about the status of that - since the age of atheism, as a political and cultural phenomenon. However, the faith the nation badly needs is in fact the faith of consciousness with 'Islamism' that is the awareness of the specialty of the behavioral religions that 'identify' the Muslim community on both the individual and institutional level.

We are confronted by a new need for reposing the question[2] 'What does being a Muslim mean?' but the tone should be a different one and for another objective. The question 'What does being a Muslim mean?' must be posed today with a new concept in mind and a deeper essence that is based mainly on urging the appearance of a comprehensive religious consciousness that falls back upon the pride of the overall "ego" pertaining to the Islamic values institution and giving deeper dimension to the culture of 'disagreeing' in the civilized sense of the word[3] and also to activate the feeling of the spontaneous social urge for pursuing a religious life without being restricted by necessity to any narrow sect framework!

The overall globalization shall not be confronted by organizations that are self-restricted in quantity and quality though these organizations play an instructive leading role on the whole. However, these organizations may face globalization if the nature of the struggle is realized and if these organizations could pin down where they stand from globalization and that is by taking the same trench with religion

(1) The Political Dissolution, by the Writer.
(2) The question that was posed by Professor Fathi Yakon, as a title to his famous book.
(3) Review the concept of difference, as limited by the French philosopher Dareeda, to the natural human society established on cultural diversity and flexibility and that the highest of people are found are found on that foundation, which is raised upon honoring the specialties of the civilization of every society. If for this reason only, dialogue among civilizations will be successful.

as a religion and taking part in through the nation and not solely through its own efforts and fight through the people and not through its own identify as it is the case in some organizations with a pretensions attitude. In fact engaging in such a battle in an organized individual manner not a popular one signifies imposing self isolation on an organization both socially and institutionally, thus making the (Islamic call) lose the battle.

It is a big fatal mistake to present the Islamic movement 'piousness' to people as 'such organization or that one'. This will mean one thing: those who join the movement or sympathize with it would do so to serve the cause of the movement, from the viewpoint that it is a special kind of dedication rather than availing their time to serve the cause of Islam and the religious identity of the society. This is yet another deviation parting away from the real battle as well as a desertion of the new international conflict arena.

In short, we are in need of a renovation in Islamic 'uprising', an uprising such like that, taking into account the Sunnah and Qur'anic implications contained in this expression. The meaning becomes clear in the speech of the Almighty: «It is He who dispatched to the illiterate prophet from among them to recite before them His verses, purify them and teach them the Book (the Qur'an) and wisdom though they were in clear misguidance before». And the words of the Exalted One: **«So when (the time of) promise came for the first of them, We sent against you servants of Ours, those of great military might.»** *(Al Isra':5)*. There is also the saying of the Prophet (pbuh): **«Allah sends for this nation at the turn of every one hundred years someone who renovates its religion»**. [1]

The concept of the 'invigoration', apart from its implication of sending, signifies bringing the dead alive. Thus the invigorative implication came to be linked with sending alive in the Qur'an and Sunnah.

Accordingly, it is possible to pin down the general features of the Islamic project as manifested in renovating the values both development and reporting level in its capacity as an invigoration act or renovation in the following factors which we cite within three titles as follows:

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(1) Reported by Abu Dawoud in Al Malaahim.

Renovating the invigoration and (Existential) Essence of Religion

«Renovation» of the religion as stated by Prophet Mohammed (pbuh) is linked to renovating religious conscience of all Muslims rather than being based upon renovating the cause pertaining to the religion though something of this kind could be targeted. However, the genuine idea depends basically on the meaning of «invigoration» to the nation: (Allah dispatches to this nation) (someone) who «renews» to it its religion. The prime expressions contained between brackets in this "Hadith" include basic concepts as relates to understanding the religious task in its capacity as a "call" by virtue of which propagators call for a comprehensive faith, a renovation through (dedication) to propagation leadership as expressed in the words of Imam Ali Ishag Shatibi may Allah rest his soul who said: «It's the duty of a dedicated scholar to fully assume his role and to present a fatwa at large»[1] and also his speech as regards the conduct of the associates of the prophet as regard tracking closely his Sunnah «They were pursuing his deeds as well as his sayings, and this is one of the hardest situations for a dedicated scholar.»[2]

The religious 'invigoration activity' undertakes two major functions: a conceptual function and a spiritual one. The first function involves renovating awareness of religious conceptions on the understanding level while the second represents the operation of renovating the feeling with all that relates to the spiritual insight or the heart which deepens the sense of genuinely belonging to Islam, thus making the renovation project readily prepared for penetrating in the social structure of society.

This in itself is the largest asset in building the identify a fresh and safe guarding it against the blowing wind of globalization, indeed

(1) Al Muwafaqaat: 4/256.
(2) Al Muwafaqaat: 4/250.

availing this identify of the opportunity of the international outstanding participation in an instructive and productive manner not tending to consume only.

When the prophet firstly called for Allah in public, he is dispatched to warn them of great painful punishment aiming to affect an emotional shake up as relates to the need for seriously contemplating into the spiritual destiny of man. This is because the prophet was calling people to a metaphysical concept as manifested in contemplating on the (Hereafter), so he was a bearer of good tidings and bad tidings. As well the essence of the Islamic call before becoming a political issue or an economic (solution) or a social vision … etc. While we do not deny that it is in one way or another related to that, we should understand that the very first words of Islam – both Qur'an and Sunnah – were in fact a warning command.

As indicated in the Hadith of Ibn Abbas Allah bless them when saying: when the verse «**warn (O Mohammed) your close clan**» was revealed, the Prophet came out till he surmounted the Safa mountain and called out: «**Oh! People!**» And they enquired: 'Who could that be?' Then they rushed towards him when he said: «**If I tell you that some horses step out from the bottom of that mountain, would you believe my words for that?**» Then they responded: 'We didn't hear you tell lies before.' and the Prophet (pbuh) said: «**Take it that I am assigned to warn you of impending great painful punishment.**» Then Abu Lahab shouted: 'Damn you! You made us gather here only for this?' and then he departed and then came the revelation: «**May the hands of Abu Lahab be ruined.**» [(1)]

Therefore, Islam in the first place is an 'existential' religion that is in respect to being related to interpreting where man stands from the existence at large and his role in that, the destination he is heading to. Islam has originally come to offer answers to what is classified as the eternal questions, from where? To where, how? Why? Questions all of which strike deep into the metaphysical world!

(1) Agreed upon.

That is why believing in the metaphysical is one of the first attributes of a pious Muslim: «**who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you (O Mohammed), and what was revealed before you, and of the hereafter they are certain (in faith). Those are upon (right) guidance from their Lord, and it is those who are the successful.** » *(Al Baqarah:3–5).*

These are clearly defined meaningful verses which indicate that piousness is in fact the spiritual response to the (metaphysical) world both in its prime core and the minor branches reflecting a faith flooding with deeds of worship that link man to Allah.

Religious 'existentialism' in Islam is based on the concept of creation by virtue of which man was addressed on assignment basis. Hence the Islamic call should have started off as it did earlier with Mohammed Bin Abdullah (pbuh).

This is an introduction that has to be verified in the first place so that what follows could rest on it and that is as per the following:

The cause of man in this universe is that: Before he did not exist, then he came to exist!

How therefore and why, that is the case! The case that worried and disturbed man ever since he came to be till now is a mysterious dilemma that faced all philosophical schools of thought in both old and modern times whether Muslims or non-Muslims.

When man realizes that he is a created one for a creator, he becomes controlled by a pressing urge to search for this Creator to detect the origin of his existence. In fact human existence is the first blessing endowed to man. How therefore man shall be stricken by fear when he visualizes that he might not have been there! Exactly as it was possible then the need of the created grows really huge for the creator: the donor of life and creation. This is in line with the wish of the immortal man in the continuation of life. The way things are, the very first word that logic dictates to be uttered by the created one the moment he senses life should be: Praise and thanks to the donor of life! Thus the opening verse of the Qur'an, the holy book of Allah Almighty to people at large – was commenced with

nothing but «**The praise is (due) to Allah, Lord of the worlds**»! read by a Muslim in his prayers at least seventeen times a day! Even before that the first word Adam, peace upon him, was also nothing but «praise to Allah». It is in fact one of the wonders of Allah Almighty that the first word pronounced by Adam, after the soul was known into him: «**All praise is (due) to Allah, Lord of the worlds.**» In this regard, the Prophet (pbuh) once spoke to his associates saying: «**When Allah created Adam and blew life into him, Adam sneezed and then said: Praise to Allah, and praised Allah as being granted Allah's permission when Allah answered back – Allah bless you**»[1]

The issue of creation is the basic principle through which Allah addressed man to demand from him to perform the debt of the act of creation upon him! This is so because he came to be after he was non-existent! So he has to pay back for the right to be. In fact the Holy Qur'an came to address two issues:

The first: To explain the problem of existence and where man stands from that.

The second: Highlighting the role assigned to man from the viewpoint of having been granted permission to be one of the elements of this universe.

Based on this, we are led to say: Islam is an existential religion! Indeed, is there any person in this world who does not need an explanation to the problem of this existence! Is there any person on earth who does not need to know his role as a human being? That is unless a person is like an ostrich burying its head into the sand or even worse.

This matter constitutes the greatest decisive researching faculty of the institutions of basic religion which is the base for Allah's oneness upon which is built the unification of Allah as is well known among the scholars of the belief. This is so because Allah acquires this quality only due to being the Creator. Thus the Almighty has qualified to become Allah, deserving to be worshipped from among all beings and that is the gist of religion, all religion.

(1) Reported by Tirmidhi.

The places in the Holy Qur'an where one of the derivations of the word 'create' meaning 'creation' was mentioned amounted to a total of two hundred fifty three (253) times and that is apart from the expressions – not directly derived – indicating the same concept. This if you so choose is the whole Qur'an.

The wisdom of the Almighty Creator does not fall beyond that when choosing the first verses revealed in the Qur'an describing Allah as (the One who created) – in a general sense of the word to encompass all beings! And then: (... created man) in particular as the Almighty stated «**Recite in the name of your Lord who created, created man from a clinging substance**» *(Al 'Alaq:1-2)*.

Thus we therefore say: the Qur'anic reported statement on assignment basis is based upon this principle: Performing the right of the act of creation! The Almighty has based the story of the human creation that was the base of duty assignment and inheritance of the earth! Then the Almighty put together the elements of the story of religion as a whole based on the story of the human creation! Allah detailed this in several places and in a number of Surahs in the Holy Qur'an at the top of which comes Surah Al Baqarah: Consider the words of the Almighty: «**O mankind, worship your Lord who created you and those before you, that you may become righteous. (He) who made for you the earth a bed (spread out) and the sky a ceiling and send down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know (that there is nothing similar to Him).**» *(Al Baqarah:21–24)* till the words of the Almighty «**How can you disbelieve in Allah when you were lifeless and He brought you to life, then He will cause you to die, then He will bring you (back) to life, and then to Him you will be returned. It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, (He being above all creation), and made them seven heavens, and He is knowing of all things. And (mention O Mohammed (pbuh)) when your Lord said to the angels «Indeed. I will make upon the earth a successive authority». They said: «Will you place upon it one**

who causes corruption there in and sheds blood, while we declare your praise and sanctify you?» He (Allah) Said: «Indeed, I know that which you do not know». *(Al Baqarah:28–30).*

These holy verses have summed up the story of creation and the divine assignment to man from the time he is a created being for whom all creatures have been rendered to serve so that he may dedicate all his time for worship as a successive authority. Hence came the order for worshipping which is the might of Allah upon man from the viewpoint that Allah has created him and created to him! That is created him as a self and entity! Also Allah created for man all other beings to serve him and availed him of all requirements of knowledge in order to be superior to all other creatures – if he so leads a benevolent and straight life based upon obedience – in the path taking to Allah the One and only Exalted One.

Hence in the Holy Qur'an the divine command is linked - in a proportionate way – with worship to keep reminding one of the quality of the Almighty that is attributed to His name: (The Creator) since this is His first blessing granted to the slave **«He who created you»**, as mentioned in Surah Al Baqarah and indeed as in many others. The Almighty said: Also the Almighty said: **«O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs, Indeed Allah is ever, over you, and Observer».** *(Al Nisa:1)*

This is in fact a useful verse indicating the objective, which is the overall aim from creating the being is to worship Allah, and all this in respect to the blessing of their creation.

Therefore the creation of man is a great existential blessing for which man is grateful to man's Allah that is by virtue of it man has to yield to his Creator in the manner of a servant succumbing to His master! Hence comes the meticulous scientific description in the Qur'an of the phases of man's creation that asserts the genuine objective of the creator in putting forward this issue as a document condemning man whenever he thought to break away from Allah who

created him! This is indicated clearly in the verses stated by the Almighty «**and certainly did We create man from an extract of clay. Then We made the placed him as a sperm drop in a firm lodging (i.e. the womb). Then We made the sperm-drop into a cling clot, and We made the clot into a hump (of flesh), and We made (from) the hump bones, and We covered the bones with flesh; then We developed him into another creation so blessed be Allah, the best of creation.**» *(Al Muminun:12–14)*

Also Allah, the Creator reminds man the created one of the era before coming to life which is a period man rarely thinks of as he only thinks – normally – of his past the present and the future but never thinks of the period (present to the past) and in particular of his own existence! However, Allah draws his attention in an outstanding gesture to this when the Almighty says in a verse that makes one shudder on contemplating on it: «**Has there (not) come upon man a period of time when he was not a thing 'even' mentioned. Indeed, we created man from a sperm-drop mixture that We may try him, and We made him hearing and seeing. Indeed, we guided him to the way be he grateful or be he ungrateful.**» *(Al Insaan:1–3).*

However, when man finds his way to Allah, the world of creation shall be the conceptional orbit that leads him to Allah through which he worships Allah the Exalted and hailing Him.The Almighty said: «**Indeed, in the creation of the heavens and the earth and the alteration of the night and the day are signs for those of understanding – who remember Allah while standing or sitting or (lying) on their sides and give thought to the creation of the heavens and the earth (saying), «Our Lord you did not create this aimlessly, exalted are you (above such a thing); then protect us from the punishment of the fire.**» *('Al'Imraan:190-191)*.. «**Say (O Muhammed) 'Travel through the land and observe how He began creation.**» *(Al Ankabut:20).*

But when the slave disbelieves in Allah the creator and strays in disobedience away from the way of serving and worshipping Allah, in this manner, he is showing ingratitude of the first blessing that of

creation, thus we notice that the Qur'an continuously keeps reminding us of this blessing particularly in this connection which is compatible with the words of Allah «**Destroyed (i.e. cursed) is man; how disbelieving he is from what thing (i.e. substance) did He create him? From a sperm-drop He created him? And destined for him. Then he eased the way for him. Then he causes his death and provides a grave for him. Then when He wills, he will resurrect him)**.» *('Abasa:17–22)*... and many other verses in this line.

From this angle therefore oneness of creation is the major basis of unification attribute of Allah as mentioned earlier? In fact the verse of the Holy Qur'an have appeared time and again expressed both verbally and spiritually to the extent that the essences of unification of Allah – the overall unification of Allah – represents the unification attribute of Allah!

The Qur'an was both decisive and clear-cut in stating the verdict of the control of the one and only one on created beings, as an existential craftsmanship! Allah said by way of challenging them «**This is the creation of Allah. So show Me what those other than Him have created. Rather the wrong doers are in clear error)**.» *(Luqman:11)*. Also Allah said in this type of unity of Allah in particular: «**Allah has not taken any son, nor has there ever been with Him any deity. (If there had been), then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted Allah above what they describe (concerning Him)**.» *(Al Muminoon:91)*. That is why it was not also permissible to refer to any of His creatures as 'creator' nor to be described as such though it was permissible to describe a salve with one of His best names by way of indefinite reference. Allah said for example describing His Prophet Mohammed (pbuh): «**and to the believers is kind and merciful)**.» *(Al Tawbah:128)*.

However, (Creator) whether with or without a definite article. No, as it is for Allah and only for Him! Thus comes the words of exalted Allah: «... **unquestionably, His is the creator and the command, blessed is Allah, Lord of the worlds)**.» *(Al Araf:54)*. These are for him alone and not for others. Allah the Most Sublime said:

«He is Allah, the Creator, the Inventor, the Fashioner, to Him belong the best names).» *(Al Hashr:24).*

The idea of attributing the quality of (creation) exclusively and solely to the creator keeps recurring in Qur'an which makes it absolutely prohibited (Haram) to attach this quality to any of His creatures as mentioned in the holy Book: «...**Or have they attributed to Allah partners who created like His creation so that he creation (of each) seem a similar to them? Say Allah is the creator of all things and He is the one, the prevailing.**» *(Ra'ad:16).* And the words of Almighty: «**Then is He who creates like one who does not create? So will you not be reminded?**» *(Al Nahl:18).*

This is as regards 'creation' as a Qur'anic term.

However, the concept tends almost – as we mentioned – to be the whole Qur'an since all meanings of Deity, sovereignty, blessing, subjecting to an ordeal, creation, resurrection, destination... etc. All this and the like is part of the concept of creation, therefore it is one of the greatest and largest Qur'anic institution.

As for the Sunnah the origin of clarification and detailing the prophet used to break into details what the Qur'an had generalized and summed up as regard matters relating to the people. Sunnah volumes are full of that type of information to the extent that Imam Al Bukhari – Allah bless his soul – introduced in his main volume a book entitled «The Book on the Start of Creation» in which were assigned seventeen chapters each chapter with its own sayings 'hadith'. We can quote of these hadith, one that is both comprehensive and well supported in this respect and that is the one narrated by Bukhari that is reported by Omer Ibn Al Khatab – Allah bless him – who says: «The Prophet (pbuh) stepped forward and told us about the start of creation till those going to Paradise took their places and those doomed to hell entered it. Some of the attendance memorized the Prophet's (pbuh) words while others forgot them».[1] If this emphasized any thing at all, it shows the interest and high

(1) Reported by Al- Bukhari, 4/543.

status religion attaches to the issue of creation as a base to Allah's favor upon his creatures from the very start for having created them. Here lies the secret of the existentialism of this religion and the fact that deepening this concept in people is the basis for the meaning of renovating the divine bond in the human conscience and insight and enlivening it in the soul and the society at large.

There is a very important secret pertaining to worshiping secrets, that is its sense of secrecy does not rest on its conceptual or scientific reality as this is very clear in the Qur'an and Sunnah since the facts of this religion as assignments to all people are secrets relating to worshiping activities. But the (secrecy) targeted here is on the psychological level in particular and most people in fact could ignore that! This can be explained as follows:

One of the most important reasons of being attracted to religion or turning away from it is (the upbringing feeling) and I use the word feeling in the sense of (inside feeling) and not being (conscious or aware) of that only! It is true awareness is the first condition but it should be followed by the inside feeling such as (feeling the «sweetness» of faith) mentioned in the «Hadith» of the Prophet (pbuh), that says **«Three qualities» if found in a person he tasted the sweetness of faith: If Allah and His Prophet (pbuh) were more loveable than every thing else, and to love a person only for the sake of Allah and to hate to retreat to atheism as he hates to be dumped into Hell».**[1] Therefore «sweetness» here pertains to the awareness and feeling not something scientific as there are many who perceive mentally but are not aware through their inside feelings and here lies the problem.

In fact «the Divine feeling» on the psychological level is one of the secrets of worships in its capacity as being attracted or turning away or contraction and releasing and weakening of this feeling in the individual or society leads by necessity to the weakness of religion and then abandoning it altogether.

(1) Reported by Al Bukhari.

The Divine feeling signifies:

Highlighting the issue of the unity of Allah as detailed by the unity of Allah scholars. However, we narrate here a joke related to Faith or the religious call that represents «the secret» of the issue and which is as follows: If the scholars explained the unity of Allah as: believing that the creator alone has full control over all people and that every thing depends solely on Him: «...**the Creator of all things so worship Him**.» *(Al An'aam:102)*. And this establishes His sovereignty over all His created beings as manifested in command, decision, creation and consideration. From my side (the writer's) I say: Such a belief should be accompanied by a full alertness on the conscience level in which a feeling of enslavement to the All Powerful Allah develops in man. This is necessitated by the act of creation as well as it is entitled for the Creator. Thus the command stated in the Qur'an to the people to worship Allah rests on this basis that is the right of Allah, the creator on all that He has created. This is what has been detailed in the meaning of (unifying Allah's entity) since thinking highly of Allah leads - Allah willing – to uplifting the entity of the Almighty. Therefore Allah says as mentioned earlier «...**The Creator of all things, so worship Him**.» and that is the integration of religion.

The feeling of people today of having been created is very weak and this is the basis of the call to Allah as the creator of man and all the worlds. This call for the people to Allah is in fact a call to join in again the «swarm» of worshippers. This is the return of the order of the orbit in the journey to Allah the One and only One. In fact all the elements of the universe except those left out by Allah from among the disobedient and man - and the «Jinn» – are taking their way to Allah, the creator in eagerness looking forward to the source of light and life. The call is stimulation to those straying away from

the one unified direction of the universe: Allah, Allah of all people. The atheist or the disbeliever or the disobedient or any one breaking away from the right path, is by necessity not in harmony will all the elements of the universe as all these are unifier in one orbit. But the disobedient one is straying in the chaos of straying people. The orbit of such persons keeps bumping against other was organized orbits in its journey towards the great Almighty the real Sovereign the pure, the perfection in well organized queues exactly similar to the lines of prayer in worship.

We here notice that the Qur'an keeps mentioning this great piece of evidence of universal brotherhood and the harmony in unifying the march to Allah among the different elements of nature and creation. The Almighty said: «**Do you not see "i.e. know" that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars the mountains and the trees, the moving creatures and many of the people? But upon many the punishment has been justified.**» *(Al Hajj:18).*

The Holy Qur'an displays the whole universe in a harmonious manner in its march towards its Creator. All earths, all starlets and stars and all the heavens and all orbits and whatever is here or there as far as this universe extends! Everything ... turns in the orbit of Allah the One and only one. However, part of man and the devils are on the habit of practicing, oddness and are straying and thus distorting the unity of heading towards the great creator.

In a unique scene reflecting universal brotherhood that brings together various elements of life, we notice a type of this universal harmony rendered in a wonderful episode involving Daoud prostrating to his Allah in a harmonious procession both in quality of appearance and chanting tones taking their places as if queuing for prayer the Almighty says: «**And we subjected the mountains to**

exalt (Us), along with David and (also) the birds...» *(Al Anbiya':79).* The Almighty also said: «**O... mountains, repeat (our) praises with him, and the birds...»** *(Saba:10)* «**... And these is not a thing except that it exalts (Allah) by his praise but you do not understand their (way of) exalting ...»** *(Isra':44).* «**Each (of them) has known his (means of) prayer and exalting (Him)...»** *(Al Nur: 41).*

These existential beings realized by virtue of their creation the right of having been created and hence took their way willingly to Allah as equally going against their will to Him. The Almighty said: «**So is it other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens willingly or by compulsion, and to Him they shall be returned.»** *(Al Imraan:83).*

The reality of Allah, the Creator and what it requires in respect to being aware of Allah, the one deserving to be worshipped is in fact the meaning and essence the needs to make the people (sense) it and indeed (taste) it in order to proceed to Allah quite willingly as they are heading towards Him (Compulsory) that is obliged to yield to Allah's universal fate. The one rewarded by entering Paradise – Allah willing – shall be granted this for his optional not compulsory or obligatory heading towards Allah.

Thus the call of people to Allah proved in fact to be (a call to Allah) that is – as indicated earlier – to attract their attention to the right of Allah towards them as their creator which gives Him the right of being worshipped and from their side they have to respond to the spontaneous inborn call springing from their wavering or misguided or straying insights. This is so because whoever has really found Allah has in fact found the whole guidance «**say (O Mohammed) that the guidance of Allah is the (real) guidance.»** *(Al Baqarah:119).* However, this can not be realized except on satisfying a basic condition which we will address as follows:

The Call to Allah not to Organizations

Organization for a call and its associates is a necessity like that of any task that is practiced in a society. This is a legitimate and social confirmed reality and one of the norms in the universe and indeed society. However, Satan in disguise confuses some of the propagators belonging to some committed groups and hence leads them to whether aware of it or not – encourage people to join their organized work describing it as a call to Allah. This led to restricting the Islamic activity – whereas their aim was to widen its range – only within the circle of those with organization aptitude who are actually very few. This, on the other side, has stamped the hearts with some type of (invisible paganism) between their groups and Islam to the extent that a person joining this or that group looks as if he is newly endorsing Islam and those who are outside their group as if they remained outside the circle of Islam! Many in fact do not declare this outlook though they practically adopt it. Thus (allegiance and submissiveness) came to be based on the criterion of belonging! Which actually indicates that the (Organized group) – from the viewpoint that it is a frame and a motto – has taken the place of Islam in their hearts and this is a serious contractual deviation.

Besides, Islam to-day-as ever- does not require assembling people, all people – in a special grouping. This however does not mean that I am marking grouping as an adverse novelty or claim it is prohibited. On the contrary, it is one of ((nothing more and these means are not restricted or suspended. The point is the call should be independent from the organized grouping on the understanding that it is basically a call to Allah – that is the organization should be in the service of the call and not the other way round as is the case in many occasions today!

The call to Allah should be approached as a call to Allah with all sense of beauty and dedication. The call to Allah: a call to link the hearts with the exalted Almighty and to Him alone. It is a call to take ones fill from the pure sources of faith which are void of impurities and polluting matters that are inherent in this organization or that.

If only some of the activities of the Islamic movements really rationalize, they would come to know that the religious sector as it keep widening «Islamism» – kept spreading which is the aim of Islamic movements – will gain a fuller control and a wider range in the country". The general piousness" is in fact the vast space that encompasses the Islamic activities in a spontaneous way as well as enhance it and provide it with elements of strength that enables it to confront all evils. At is in fact the (public opinion) of the Islamic activity though it will never dream anytime in future to become an organizational part of it as this in reality is a legislative error and an unattainable social target.

It is a legislative error because the call should be the ultimate goat of the organizational entity. Therefore the organization should originally call to Allah as Allah, the Almighty is the aim of every being in this world.

The development of the organization should be attained without the keenness of its followers to see that end realized as it happens in a spontaneous manner (as need calls for that). The problem with propagational organizations is that (the human resources) serving it is in surplus than actually needed but it calls for Allah in a very limited way. In fact it practices by belonging to this organization a type of subconscious self convincing by relieving itself from any religious duties and as it is believed this gives a sense of false reassurance as regard the hereafter destiny. Hence belonging to an organization in many times has become almost similar – on the psychological level – to papal forgiveness bonds seal! The call to Allah is a call to Allah

and that is enough. Allah says in an explicit statement: «**Who is better in speech than one who invites to Allah and does righteousness and says, «Indeed, I am of the Muslims.»** *(Fussilat:33)* .

The essence of the case here is in «**who called to Allah!**» How elegant and subtle this Qur'anic expression is: «**called to Allah!**» Was it not possible that it could be 'called to Islam' or 'called to Guidance' as it has been expressed in some hadith? [1]But it is here: 'called to Allah' expressing straightforwardly that it is imperative there should be utterly no mediators or sheikhs, replacements and all forms of titles, mottos or the like.

The call to Allah: a call to the exalted Almighty for His sakes solely without any intervening third party as the call to Allah is a call for His worship in the purified conscience unified sense as there should not be after providing evidence for His existence an existence for any thing except for Allah the exalted One. If the calling party is Prophet Mohammed (pbuh) the matter then is a pure worship and belief in the unity of Allah! No instructing and teaching of the basis of religion requires an instructor or a pious scholar. This is clear as straightforwardly stipulated in the text of the Qur'an. Allah the Almighty says: «**And when My servants ask you, (O Mohammed (pbuh), concerning Me– indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them believe in Me that (be obedience) and believe in Me that they may be (rightly) guided.** » *(Al Baqarah:186)*.

This gracious verse is the key for the Qur'anic approach of the call to Allah: «**When my servants ask you, (O Mohammed), concerning Me, indeed I am near…**», the propagator has to lead people to this outstanding fact and leave them at the threshold of Allah's door and surely they will find the door open and Allah

(1) In respect to the Prophet's (pbuh) saying: «Whovere called to guidance his reward was as the reward of the one who follows it, not reduced from that any iota. And whoever called people astray, his sin was as the sin of the one who follows it, not reduced from that one iota.» Reported by Muslim.

welcoming them inside as (worship) is sentimental submissiveness before being some physical movements. It is in fact a direct relationship between the repenting, yielding worshiping servants and Allah, the great sovereign who is kind and merciful. So what has these organization and movements to do with that which was not granted even to prophets?

Sayed Qutb may Allah rest his soul picked outcome interesting gestures illustrating Allah's attitude when he said: «Attaching the servants to Him and the direct response to them from Him. He did not say: '(tell them) I am close by', instead the Gracious Almighty undertook to answer the question: close by … It is a wonderful verse pouring in the heart of a believer sweet drops of dew, friendly companionship, reassuring satisfaction confidence and ever sense of security. This avails a believer of tasting an atmosphere of satisfaction a safe proximity, a secured shelter and a well protected dwelling.» (1)

We have elaborated this idea in our book «The Beauty of the Religion»: The prevailing approach in posing a question and providing the answer in the Qur'an – as determined by scholars of Qur'an that Allah, the Almighty gives the answer to questions of the servants by addressing His Prophet Mohammed (pbuh) (say) in order yet to support his prophet and enhance his "message" to people as an instructor, educationalist and an apostle. This is the gist of (followers belief) in the testimony (that Mohammed (pbuh) is the prophet Allah). This is mostly the prevailing approach of the Qur'an in this respect reflection as the words of the Almighty that run as follow:

«They ask you, (O Mohammed), about the new moons. Say, 'They are measurements of time for the people and for hajj (pilgrimage).» *(Al Baqarah:189).* **«They ask you about the sacred month, about fighting therein, say 'Fighting therein is great (sin).»** *(Al Baqarah:217).*

(1) Fe Zilal Al Qur'an, 1/173.

And also: «**And they ask you about orphans. Say, 'Improvement for them is best.**» *(Al Baqarah:220)* and as an example: «**And they ask you about menstruation. Say, 'It is harm.**» *(Al Baqrah:222)*. Then His words: «**They ask you about the spoils of war. Say, 'The spoils of war are for Allah and His Prophet.**» *(Al Anfal:1)*, and many other verse but no need to go on.

What really matters here and needs to be emphasized is that this verse «**when My servants ask you** …» does not include any mention of the word (say) which reflects the privacy of the question coming from the «servants» as they ask here about their «worshipped» one not actually enquiring about matters relating to their religion. This is because the issues regarding the belief and legislation and regulating controls are the department of Prophet Mohammed (pbuh), the great instructor who was dispatched to teach people how to worship Allah. As for these they are asking about Allah Himself the exalted one and not about how to worship Him. They are asking about how to win His satisfaction! It is a question of love, yearning and generous inner feelings."[1]

This is in fact the primary role of propagators today! Guiding to Allah not to organizations and associations fees and formations! That which is done for the sake of Allah will remain and continue for ever whereas that which is not done for Allah is severed and discontinued. The organization or the sect-call it as you wish! The titles are many and the role is one and the same! He may call to its project the enthusiastic partner in politics, or the union or administration or economics… but the call for general piousness should be a call to Allah and that's enough! Allah is nearby from whoever decried the way to him, no need for an organizational title or forgiveness seal «**And when My servants ask you, (O Mohammed), concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them believe in Me that (be obedience)**

(1) The Beauty of the religion, by the author, the first researcher, from Chapter Three: Among the Beauty.

and believe in Me that they may be (rightly) guided.» The role of the propagator is to call people to direct themselves to Allah if they responded favorably; it is enough to tell them particularly, in this regard: «**We whisper in that line**» [1] as Prophet Mohammed (pbuh) quite wisely said.

The call to Allah is a call for faith with all its Qur'anic meanings. Faith in fact is the attachment of the heart to Allah the Almighty and to the metaphysical world. This is an area that human dedication has nothing to do with. Thus the propagational role should no longer intervene when it touches on the edge of acceptance. Then follows the activity to that could promotes education and formation. Thus either it becomes abridge linking the servant with Allah so that the servant feels that his pious activities within the framework of this organization is better by far than performing worshiping rituals in the alternative in question as we see today unfortunately. This is a real deviation! That is why we said, and still say to our colleagues in Islamic movement corruption: (The call to Allah should be nationalized).

The scholar Ibn Al Qaiem may Allah rest his soul summed up the meaning of (the call to Allah) in a valuable text that deserves the effort of obtaining. He said (the apostles from the first one to the last – peace be upon them – were sent with the call to Allah and to indicate the path leading to Him and to reflect the condition of those called after having made their way to Allah.

These three rules are essential in every religion at the tongue of every messenger. They have identified the Allah being called with his names, qualities and deeds in such a detailed manner that the servants

(1) That was the answer of the Prophet (pbuh) to the man who came to ask about what supplication do you say in prostration during prayer. So when he wasn't successful in getting the information due to its nature. He tried with Mu'aadh ibn Jabal, but also with no success, so he made a request for this from the Messenger of Allah (pbuh) saying: « Although I am not your best to murmur and neither is Mu'adh, then he asked the Prophet (pbuh) what do you say in prostration, and he said, :Ask Allah for Paradise seek his protection from the fire.» Then the Mesenger of Allah (pbuh) said, «Some murmur!!». The complete story was reported by Abu Dawood and ibn Majaa', the hadith is sahih according to Al Bani in his Sahih Al Jaami' Al Kabir, No. 3163.

seem to see Him and picture Him in the heavens on His throne addressing the angels while attending to the affairs of His kingdom and at the same time hearing the voices of His servants and watching their action and movements and disclosing their inner selves as well as watching their outward appearances, commanding and prohibiting, feeling pleased and displeased, show love and discontent, laughing when his servants are in despair and thus approaching someone other than Him. He responds to the requests of the needy and offer salvage to those in distress and assist the poor and heal their wounds enriching the ones in destitute, sending death to some and bringing some back to life, giving out and holding back, giving wisdom to whoever he wills, goodness is contained in his palm and He is the all powerful (...). Every thing is under His control and all the paths are routed under His supervision. This is the objective behind the call and is in fact the gist of the message.

The Second Rule: Introducing them to the road leading to Allah which is the strait path he specified to his apostles and their followers which is: obeying his command, keeping away from prohibitions and believing in this promises and warnings.

The Third Rule: Describing the prevailing condition after attaining the objective, which is contained in the hereafter in respect to paradise and Hell and the judgment particular, the basin, the scale and the path." [1]

These are the major bases of religion as decreed in the holy Qur'an and detailed in the prophetic sunned. Ibn Al Qeiem Saley summed of this in the words stated above adding some relevant explanations.

All this is contained in the speech of the exalted Almighty: **«Say, 'Indeed, my prayer and my sacrifice, my life and my death, are all for Allah, the Lord of the worlds. No partner has He. And this**

(1) Madarij Al Salikeen, 3/348-349.

I have been commanded, and I am the first (among you) of the Muslims.» *(Al An'am: 162-163).*

Referring everything to Allah the Almighty worships, life and death means referring all the human existence to Allah. This gives a believer a real comfort and unequaled one indeed. It is the comfort of soul eager to know the existential universal 'secret' which it fully realizes is possessed by Allah alone. The Almighty said: **«Say, (O Muhammad), 'It has been revealed by He who knows (every) secret within the heavens and the earth.»** *(Al-Furqan:6)* The person contemplating in the creation of Allah finds himself surrounded by a world of secrets and mysteries through the most complicated one found among them is: the secret of life and death, hatred of perishing and love of survival. And since nobody is immortal except Allah and as **«Everyone upon it will perish.»** *(Al Rahman:26)* and experience, man feels a pressing need to Allah, the sole survivor so as to cling closely to the signs of His mercy and the guidance of His immortally.

Thus faith rests on proving the unity of Allah the sovereign of all people being the key to the grand secret on the road to disclosing the secret of this universe and pinning the way of attributing it to the creator.

Badi Al Zamon Saeed Al Nawrasi had some enlightening words on this occasion from which we quote the following: He said, May Allah have mercy on him, 'The great secret: the secret of the unity'[1] as 'Unity of Allah is the is the greatest reality in this universe'[2] and depending on this 'The base of Islam is pure Unity'[3] as this unity is the fundamental path leading to Allah and endows the heart the serenity of treading between the paths of life and death. It is the holy

(1) Rasa'il Al Nour 2/482.
(2) Rasa'il Al Nour 3/553 .
(3) Rasa'il Al Nour 2/419.

balsam curing the disease pf distractedness and uncertainty and the feeling of ill heats with the futility of life.

Badi Al Zaman said: "Real unity: is the faith in a belief next to actual witnessing of the unity of Allah A sort of faith that endows a person eternal serenity and a stability of heart". This is so because of having seen evidence for Allah's power and eventual Allahliness and the stamp of his pen on everything[1]. This so because (real unity) is more sublime than visual knowledge. Real unity: is a judgment and a belief, yielding an acceptance which enables a believer to come to know Allah through everything and endless him as well to see in everything the path that takes him to his kind creator. Nothing can stop him to attain the serenity our reconciliation of the heat our himself presence to observe Allah.

Based on this call to Allah in its essence was a call to the real unity of Allah[2] with no organizational mediators nor mottos of grouping, no pagans, sheikhs, or alternatives. It's only Allah the All-Powerful! The call to him is a call to unify the path to him bath in belief and worship in order to realize the objective of creation which is the final destinations of all prophets and apostles- the all bright spot which whoever misses is donned to perish: the link of the created beings with the creator, a link of submissiveness our total yielding. We quoted-earlier – the words of the Almighty: *(Al An'aam:162-163)* Sayed Qutb said in interpretation: "It is absolute dedication to Allah with every pulse in the heart and every gesture in prayer, in life, in death with worshipping rituals, with realistic life with life after death. It is the submission to total unity and also inter sovereignty that reflect at the same time the action of prayer and sticking to the mosque all done for the sake of Allah the greater

(1) Rasa'il Al Nour, 1/326.
(2) Al Shu'at, 4/197.

of all beings, the Guardian, the All Powerful, the Disposer, the One Controlling and Directing people in a fully complete (Islam) that leaves nothing left in a soul or in life as a whole nor does it with hold anything away from the soul in the conscience or indeed in reality **«with this I was commanded»** ...... so listened and obeyed **«and I am the very first of Muslims»** [1].

Thus any distorted belonging to a movement that may disrupt the smooth flow of this beauty can not be-at its best- but illicit poly theism. Once again I don't mean to say that organizational calling task is one of the novelties. The idea it that calling practice should that – at all – be based on the intention of the confusing sectarianism in a nation on the way to all pure worshiping and the evidence of the Creator being leading to Allah. Nothing in fact has ruined Islamic organizations – in most cases except degrading others with abusive names and titles and siding with mottos and outstanding figures!

Therefore, isn't it high time Islamic movements should ensure that their call is directed to Allah and again to Allah and once again to Allah ... a call purely to Allah.

So that Muslim shall not be one of those who say but do not act. On the contrary, he should call for the qualities he is assuring and which classified him as belonging to the Muslim society! Hence Allah said «**And said: I am one of the Muslims**» by way of merging into society with all its constructive merits that has directed him to call to Allah and not to be marked by (Parting away), or (Disbelieving) or being (ignorant)! He should be characterized by being modest and participating with the nation in all that is right and supporting the nation to combat misguidance[2].

(1) Fe Zilal Al Qur'an, 3/1240-1241.
(2) Reporting the Qur'anic Message, by the author, p. 91.

The revival of the Qur'anic message

Within this, we answer a necessary question: why was the conveyance method described as being Qur'anic?

The revival of religion means a new mission. Muhammad was sent out with the Holy Qur'an, as herald and warren for all. Allah's book was in his hands as the text of the mission he was charged with conveying Tableegh to people. Therefore, he dealt with the Qur'an as the mission it was, in the first place that carried guidance to all! That is why Muhammad was called a Rassoul (messenger), by way of what he was charged with. Allah said to him, «**O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.**» *(Al Ma'idah:67)* and «**Muhammad is the Messenger of Allah**» *(Al Fath:29)*.and «**Say, 'Indeed, there will never protect me from Allah anyone (if I should disobey), nor will I find in other than Him a refuge. But (I have for you) only notification from Allah, and His messages.' And whoever disobeys Allah and His Messenger, then indeed, for him is the fire of Hell; they will abide therein forever.** » *(Al Jinn:22-23)*.

This is the essence of Muhammad's function and it is the original nature of the Holy Qur'an's missionary nature.

Ibn Al-Qayyim had very good speech on this. He said, may Allah bless him, «for the truth of the Mission is the conveyance of the speech of the sender. If there was no speech, what would the messenger convey? Even, how could he be a messenger? That is why several people of the forefathers argued that whoever derives tat Allah could speak or that Qur'an is his speech; they would be denying the mission of Muhammad (pbuh); even that of the other messengers of Allah; which has, as its essence, the conveying of Allah's Speech» [1] Thus, the essence of the Islamic da'wah was

(1) Madarij Al Salikeen, 1/70.

the convenience or tableeg of the Qur'an to people. Should it be said that today the Qur'an had been conveyed to the whole world and, thus, the da'wah had achieved its ends; I would say the conveying meant is not merely the delivery of text but rather the conveying of the concepts of belief in it to people; belief, being a feeling and sentiment, and to the degree of belief and abundance of sentiment the conveyance is to be.

The propagandist is thus an interacting conveyor, affected and not merely repeating or memorizing the text! No! The da'wah is to go to people embodying the concepts of Qur'an in faith, worship and behavior; preaching, heralding and warning with the Qur'an, reciting it and citing examples from it! For it is Allah's proof against his creation. Thus the Qur'an moves through you as you more and people see it in you as well as hearing it from you; in terms of behavior and staircase! This is, thus, reciting it in the essence of its reciting, as Allah says «**Those to whom We have given the Book and recite it with its true recital, they (are the ones who) believe in it, And whoever disbelieves in it, it is they who are the losers.**» *(Baqarah:121)*. This is why Aisha, when asked about the morals of the Prophet (pbuh), said «**His was the Qur'an**» [1]

The living morals ... that find the pleasure the Qur'an and grasp from it what lights their insight and to till its heart; so they do not speak but with he guidance of the Qur'an and do not more but with light of the Qur'an... and as he present it to the people, it is as they hear it for the first time ever! This is truly the mission in reviving the religion, otherwise the Qur'an is the Qur'an and Islam is Islam but it is the hearts that have gone blind, as a long time has passed on them and the desires have divided them. Allah says «**So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.**» *(Al Hadeed:15)*.

The people are in dire need for the Holy Qur'an to be delivered on them once more! Through a «mission» that enlivens the dead

(1) Reported by Ahmed.

in them... to be delivered to them, through the propagators, to allow the propagators who interact with it, take light from it and talk in its concepts. It is to be delivered one surah after another, one verse after the other, to be delivered on their mishaps, causes and all their psychological and social affairs, moving on with the propagators everywhere as the move, as being the «Mission of Allah» to you, people! They come one after the other, a family after a family, an institution after another, and so on and so forth. It has to be the talk they never get bored with and the business they never tired of. They «people» have to agitate a wide movement exploring its minerals and searching for its pearls and secrets; to know the objectives of the mission and why it was dispatched.

Most Muslims today do not know the Qur'an. Yes, copies of the Qur'an are everywhere but only a few know the Qur'an! Therefore, it is the duty of the propagators to introduce it! For the one who knows the Qur'an knows Allah and reaches the ends of the Mission! Knowing Allah is the greatest cause of being and it is the core of the problem of Muslims today! Allah says, «**Then do they not reflect upon the Qur'an or are there locks upon (their) hearts.**» *(Muhammad:24)*. A closed, locked heart wont see anything on the horizon! It will remain within the limits of its "things" of trivial feelings and sentiment until death, the way animals do, knowing nothing of the truths of their being!

The Qur'an is the «greatest secret» in this religion. Allah says «**If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.**» *(Al Hashr:21)*. The Qur'an is a message, and the call to Allah is the conveying of such message. Completing the delivery to the delivery point will only do the conveying; otherwise there is no such conveyance! And each propagators who lacks the sentimental warmth towards the Qur'an is a fully tool unfit for such conveyance!

A message, any message, is thought of a showing four corners: the sender, the messenger, the one it is sent to and the text of message

itself. Therefore it has become a habit of mankind that the addressed would look at the message, first of all, to see who sent it. For it is by determining its sender that a value is attached to the message. This consideration should be applied to the Holy Qur'an and consequently it shall have an effect, what effect, on the receiver!

Muhammad Ibn Abdullah (pbuh) did not possess anything before mission. It was when Allah decided to make earth come back to life after its death that he ordered him in Hiraa cave on the outskirts of Makkah to «read». Allah says, «**Read, in the Name of your Lord Who creates**» *(Al'Alaq:1)*. Ever since then, Muhammad Ibn Abdullah (pbuh) shouldered the heavy task of conveying he message, «**Indeed, We with cast upon you a heavy Word.**» *(Al Muzzamil:5)*. He went to the community, heralding and warning of the greatest Qur'anic truth. He took guidance from Allah, from what he received in terms of showing the fundamentals of his daa'wat; as Allah says «**O you who covers himself(with a garment). Arise and warn. And your Lord glorify. And your clothing purify. And uncleanliness avoid. And do not confer favor to acquire more. But for your Lord be patient.**» *(Al-Muddathir:1-7)*. Ever since then, he (pbuh) relied on the Qur'an as a foundation: it is the text of the message, the proof, the evidence, the companion, the intimate, the medication and the are.

The Qur'an must be once more delivered to the people in society. It must knock at doors, at institutions, enters homes as the light that sweeps every morning at sunrise into all cliffs and valleys. The propagation must carry the 'word of Allah" to the people as it was dispatched, without alteration, omission or addition. And the word presented to people must be revolving around it Qur'an and going back to it as being he basis of religiousness and the primary substance of Islam to connect to Allah and guide to him. Isn't it the text of the message? Therefore, it has to be conveyed!

Therefore, he (pbuh) never called people but to the Qur'an and with it he presented it to all. He recited it at all gatherings until those who would believe believed in it and those who would deny did. And the right

was disclosed. Most of those who embraced Islam did so only after hearing the Qur'an. This is a great fact which was retold and which you have to contemplate!

The story of how Omar Ibn Al-Khattab embraced Islam is still a wonderful example of the pivotal propagation significance of the Qur'an. For it is told that he said, "I set out to meet the Prophet (pbuh) before I embraced the faith. I found that he had already gone into the mosque so I stood behind him. He recited surat Al Haqqat and I started wondering from the composition of the Qur'an. Then I told myself that this is truly a poet, just as Quraish said. Then he (pbuh) recited «**(That) indeed, it (i.e., the Qur'an) is the word of a noble Messenger. And it is not the word of a poet; little do you believe.**» *(Al-Haqqah:40-41)*... I told myself, a diviner!" And he recited, «**Nor the word of a soothsayer; little do you remember. (It is) a revelation from the Lord of the worlds.**» *(Al-Haqqah:42-43)* all the way to the end of the surat.» Omar said, «Islam then had all my heart» [1]Similar stories abound on how he companions of the Prophet (pbuh) embraced Islam, such as the ones retold by Ibn Hisham is his biography of the Prophet (pbuh), as well as others. In a lengthy story, it is told that Abu Zar Al Ghifari came secretly to meet the Prophet (pbuh), that he was present before the Prophet (pbuh) and «**heard his talk and instantly embraced the faith**» [2]

It is as important, in this context, to know he impact of the Qur'an on those Arabs who did not embrace it when introduced to it by the prophet (pbuh) and let them hear it. One of the most famous stories is when Qurish was negotiating with the Prophet (pbuh) through their delegate Abu Al Waleed Utbah Ibn Rabee'ah who asked him not to ridicule the minds of the Kafirs. Then the Prophet (pbuh) asked him «**have you finished?**» and he said yes. Then the Prophet (pbuh) recited, «**Ha, Meem. (This is) a revelation from the Entirely Merciful, the Especially Merciful; a Book whose verses have**

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(1) Reported by Tabrani in his "Awsat". Sheikh Ibrahim Al Ali commented on the story as "being doses to the truth, and I find all other versions disputed and challenged. Those who told this story were trustworthy, including Shuraih Ibn Ubaid. See "Saheeh Al Seerat Al Nabawisyah", p. 80.

(2) Agreed upon, wording of Al Bukhari.

been detailed, an Arabic Qur'an for a people who know. As a giver of good tidings and a Warner; but most of them turn away, so they do not hear. And they say, «Our hearts are within coverings (i.e., screened) from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working.» Say, (O Muhammad), «I am only a man like you to whom it has been revealed that your Allah is but one Allah; so take a straight course to Him and seek His forgiveness.» And woe to those who associate others with Allah. Those who do not give zakah, and in the Hereafter they are disbelievers. Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted. Say «Do you indeed disbelieve in He who created the earth in two and attribute to Him equals? That is the Lord of the worlds.» And He placed on it (i.e., the earth) firmly set mountains over its surface, and He blessed it and determined therein its (creatures') sustenance in four days without distinction, for (the information of) those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, «Come into , being), willingly or by compulsion.» They said, «We have come willingly.» He completed them as seven heavens within two days and inspired (i.e., made known) in each heaven its command. And We adorned the nearest heaven with lamp (i.e., stars, for beauty) and as protection. That is the determination of the Exalted in Might the Knowing. But if they turn away, then say, «.I have warned you of a thunderbolt like the thunderbolt (that struck) Aad and Thamud.» *(Fussilat:1-13)*[1]

(1) Reported by Abu Ya'ali in his "Musnad", Ibn Hisham in his "Sirat", Al Bayhagi in "Dalael", Abu Na'eem in "Dalael Al Nubuwah", Ibn Abi Shaibah in "Musanaf", Abd Ibn Hameed and Al Hakim in "Al Mustadrak"; agreed to by Al Zahabi and deemed "good" by Ustaz Ibrahim Al Ali in "Saheeh Al Seerah Al Nabawiyah", p. 64. One of the most famous tales in that regard is about Al Waleed Ibn Al Mugheerah to whom the Prophet (pbuh) recited the Qur'an. He was much touched but would not embrace Islam. Abu Jahl knew of this and told Al Waleed that Quraish was raising funds to give to him. He said what for? And abu Jahl said because you went to Muhammad and seem to have accepted what he preaches. He said, well Quraish know I'm one of their richest men! Abu Jahl said well, then say something so your people know you do not believe Muhammad. Al Waleed then said he was the most of knowledge of poetry, including poetry of the djin and that what Muhammad is reciting is no poetry and said a few words in its praise. Abu Jahl said that Quraish won't forgive you until you say something against the man. Al Waleed said, then it must be magic". Hence the verses, **«Leave Me with the one I created alone, and to whom I granted extensive wealth and children present (with him), and spread everything before him, easing (his life).»** *(Al Muddathir:11-14)*. Al Bukhari Reported the story in a prophetic tradition.

The Prophet's (pbuh) delegates, taking his conveying of the message as a model, would introduce Islam via the Qur'an, as did Mus'ab Ibn Umair and Ibn Umm Maktoom when they migrated to Madina, before the Prophet (pbuh) did, calling people to Islam using the Qur'an, conveying the messages of Allah through His words. Al Bara Ibn Azib said, "the first to come to us, out of the Prophet's (pbuh) companions were Musa'ab Ibn «Umair and Ibn Umm Maktoom. They recited the Qur'an to us» [1]

Such text, much abound in biographies, all confirm one common thing: that propagation in the Prophet's (pbuh) days as based on the Qur'an, as it is the text of the message and the subject of conveyance from the Lord of the creation to his creation.

The prophetic tradition that «**scholars are the heirs of prophets**» [2] is quite clear in this regard, for a prophet's job is to revive religion through revelation. The job of a scholar is to revive religion through knowledge, but the knowledge of scholars is inherited from revelation and thus they are extensions of prophets in that sense.

A movement that does not cerebrate the Qur'an, does not deal with it its discourse and propagation and does not make it at the top of its priorities is a movement which is far away from the Qur'anic form and the Sunnah in calling people to Allah and this is one of the main reasons why its discourse is limited to a closed circle, because it is the Qur'an that opens up souls and horizons, and it is they only thing that manages to link hearts to Allah! Prophet Muhammad (pbuh) said, «**Allah's book is his rope extended from Heavens to Earth**»[3].. Didn't Allah say, «**Indeed, this Qur'an guides to that which is most suitable**» *(Al Isra':9)*? «**That which is most suitable**» in progression as much as in religion.

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(1) Reported by Al Hakim in "Al Mustadrak". A detailed version is to be found in Ibrahim Al Ali's "Saheeh Al Seerah Al Nabawiah, p.58. It was told that Asa'ad Ibn Zerarah brought Mus'ab Ibn Umair to a farm wherein he started reciting the Qur'an to people. He was approached by two of the leaders of the local inhabitants Ussayed Ibn Hudhair and sa'ad Ibn Mu'az who wanted to rid the town of them. However, they were asked to listen to the Qur'an and instantly embraced the faith after they heard the Qur'an. A detailed version is to be found in Ibrahim Al Ali's "Saheeh Al Seerah Al Nabawiyah" pp. 106-7.

(2) A part of a prophetic tradition reported by Ahmed and Ibn Habban.

(3) Reported by Al Tabari and deemed good by Al Bani in his "Saheeb Al Jami", 4473 and 2458.

The propagator has to approach people carrying Allah's Book as a message to people, addressing with it all their affairs in the hope that Allah will guide, by the Qur'an, who he wishes to. There is nothing capable like the Qur'an for building man in terms of faith, worship, and social behavior. The field of propagation is man's soul, and the key to that is the Qur'an, so the one who misses the Qur'an lacks the key! The Qur'an is to be taken in its method embodied in the verse: "It is not for a human (prophet) that Allah should give him the Scripture and authority and prophethood and then he would say to the people, «**Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.**» *('Al 'Imran:79)*. Sheikh Muhammad Al Ghazali, may Allah have mercy on him, had words that people needed to listen to. He said in this regard, "the Qur'an is the Qur'an. But, up to now, where are the people to ponder? Wallahi, this is the issue!

We are in great need for a Qur'anic school in the jurisprudence of religion and propagation, a school based on reclaiming consideration for Allah's Book amongst Muslims first – being he base of Allah's address to humanity and for being the first document to include the architecture of Islamic building of the soul and community. It is known many an Islamic movement of today have flown their discourse away from the Qur'anic flock! More seriously, this may be because they got too busy for Allah's words, engaged in the words of their Sheikh, and, instead of calling people to Lord, called for their movement. This is then paganism from within the faith. Or maybe it is due to their belief in the need to «renew the discourse», so they start renewing everything including their steadfastness. This is then a concealed secularism! Thus the Qur'anic discourse is lost in between!

That is, the Qur'an; the life ! [1]

(1) Omar Ubeid Hassanah, «How do we deal with The Quran?» a debate with Sheikh Muhammad Al Ghazali, p. 195.

Conclusion

It has been apparent through what previously mentioned that the fundamentals of revival of religion, a goal of any Islamic propagation project, basically stems from the three issued detailed previously, a revival that is a 'social' project in the comprehensive definition of the word. The three issues are:

a. Reviving the universal content of religion, by focusing on the essence of its discourse and working towards reviewing its original, prior-to-decency ends; and what that require in terms of following priorities set by propagation method as they are listed in Islamic legislation, where seeking the Qur'an comes before seeking authority, building up man before homelands and not letting means make us derivate away from ends.

b. Free concept of «calling people to Allah» of conspiracies of polytheism; to faithfully get oriented towards call to Allah, addressing hearts as in the Qur'anic propagation.

c. Revive awareness of the message-content of the holly Qur'an, as address by Allah for all people, severally and individually, and to revive the social circulation of its insights. That, by means of Allah's help, is a guarantee to producing a study social fabric, built on an Islamic value grid, which will not merely stand up to the challenges of globalization, achieve cultural protection of the nation; but will, as well, export the Islamic model to the world. That is the nature of this Qur'an had its, men been available. Allah says, «**It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.**» *(At Tawbah:33).*

Those who succeed are those whom Allah aids to success.

May Allah place prayer upon Prophet Muhammad, family and Companions.

Internationalism and Globalization and The Nation's Stance

By: Sheikh Mohammad Ali Al Taskhiri(*)

Emotional rejection will lead to no results. Dealing with the era of globalization requires thinking and contemplation, taking well-studied, practical measures and drawing a clear, comprehensive and practical strategy in which all contribute toward its formulation and implementation so as to stand up against this contemporary invasion and present a practical guide on how to deal with it.

Part One
The Natural Situation

If we want to display the natural reality of the world we ought to display it at two levels: once at theoretical level, from the Islamic view point; and another time at the current, realistic level, from a view that is nearest to justice as we see it. On the theoretical level, Islam sees that the natural situation for mankind is possible if an comprehensive, world order which has one law and one Imam and possesses the characteristic of possessing laws that go in harmony with the human nature, as such nature is common amongst individuals.

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Religion is in absolute harmony with such nature, which is Allah's way in creation, as per the holy verse, «**(Adhere to) the fitrah of Allah upon which He has created (all) people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.**» *(Rum:30).*

Such nature requires resorting to Allah and deriving Sharia in its fundamentals, from Allah, as He is the one who knows better what reforms man and achieves justice in carrying out such reform because it is Allah who is the Creator, the Knower, the Compassionates. There is neither injustice nor any ignorance.

The mission that comes from Allah is based on the logic of justice and beneficence. Justice requires no discrimination, unless in accordance with qualities acquired by the individual. Such qualities are:

Piety: «**Indeed, the most noble of you in the sight of Allah is the most righteous of you.**» *(Al Hujuraat:13)*

Jihad: «**And Allah has preferred a great reward for those who fight in His cause over those who stand by (and watch).**» *(Al Nisa':95)*

Knowledge: «**Ask, 'Are those who do equal to those who don't?**» *(Zumur:9)*, and this mission requires following the logic of Shurah consultation in that matter.

This is the total viewing of the natural situation of mankind, on the theoretical level, i.e. one society, one Imam and one law deriving its origins from Allah's legislation.

As to the current reality and the predominant logic, we notice in the current situation that its seems the natural situation of international relations and the system ruling the earth require that there is to be a United Nations, one international law, and one group of international organizations to organize such relations, especially

as it is a complementary process and a movement from disparity to gathering. there are issues that cannot be treated today on a local level, such as environmental issues, human rights, world economy, world trade, energy, international laws on ship and plane traffic, and radio waves and television, and that the dealing of culture is a vital necessity for people. But this world order has to be established on bases such as:

1- Respect for sovereignty of states and non-interference in their internal affairs.

2- Respect for a nation's culture.

3- Following a general policy to eradicate poverty and support social justice.

4- Support for democracy within context of respect for values that the society believe in.

5- Opting for dialogue to arrive at commonly-shared points, cooperate on such points at all levels, be that a dialogue between civilization, religions or between different schools of thought.

6- Upgrading man's scientific standards and the cooperation between states in that regard.

7- Supporting the cause of just world peace.

8- Renunciation of occupation, injustice and terrorism of all types.

9- Opening space for constructive informatics, useful for humans.

10- Strengthening the human, non-material side, and not allowing subversive ideas to appear, such as Nazism, fascism, racism, and the rest of the satanic ideas, as the whole of mankind agree on.

Part Two
Elements of Ties with Others:

Here, we would like to sum it up, listing some elements that play a great role in determining the type of international relations of an Islamic foreign policy. But, before that, we point out the two primary bases on which such policy is set up, (namely):

1- Supreme Islamic interests in light of the present reality and,

2- Humanities, kindness, and moral links.

The reality is that all Islamic jurisdiction feeds on these two sources. We may even say, going deeper into it, that the two reflect a single stance. Islam aims at nothing but to place man on the path to his integration, maximizing his potential and clearing all obstacles in the way to his march which is taken from the guidance of nature and jurisdiction..

It is a fact beyond doubt that realism and the ascent to idealism are considered the most important features of Islamic jurisdiction in all its aspects. What we shall see now, in terms of principles, stems from these two characteristics.

As for the elements that we would like to focus on in this quick glance, they are as follows:

First: work towards keeping in the Nation a model for human society.

The Muslim nation that Qur'an describes is the middle-way nation. This moderateness is meant for setting a model, or what is conceived of the center of a necklace where the most valuable jewel is set, flanked on each side by other stones. It is the witness nation, the best nation that ever exists. Thus, the Islamic foreign policy goes in harmony with the totality of internal policies towards achieving such goal by different means and methods-on political, media, social and military or other levels.

The age of today makes the Nation push up to a higher position and towards integration in each field and to make the utmost use of other's experiences and to utilize each more in the race to achieve it.

It means opening up on all fields of life and having a mission of a great civilizational and humane nature. We say that white we admit that our nation, due to many factors, was deprived of playing such a role it was trained/qualified for. But this does not mean that it should stop insisting on reaching for it or forget it when it attempts to or establishes any international ties.

Second: Sticking to principles in dealing:

This is a general characteristic in each political line, be it at the internal or external level. For the Muslim state is a state of beliefs; it believes in principles based on foundations that include some practical lines that incorporate the lives of man; individual and the society.

Therefore, it gets closer to others to the extent that they come closer to the principle and vise versa. It does not deal with them but through the extensions such principle allows for. For it is in light of such principle that the type of international relations is determined: be it friendly, good or bad.

Brotherly relations are not established but between believers, for these are noble ties which may mean unity of individuals in the various affairs and thus may not be reached by people who differ on the issue of Imam belief.

Third: Rejection of the Way above the believer's:

This principle is regarded as one of the most wonderful principle of foreign policy and may be, in itself, an implementation of the first principle. It also expresses how superior Islam is and how the pride of Muslim must not be trudged upon.

In accordance with this principle, any move, treaty, or contract that leads to placing kafirs as superior to Muslims is considered void. And, as scholars express it, this principle, as much as the other ones

of 'No harm and no rivalry in Islam' and 'eliminating making things hard and embarrassing is considered a secondary principle, which can spell a judgment on preliminary rules; collectively save when such rules that dictate bearing up harm by means of achieving a supreme end such as Jihad (holy war).

This principle is based on the evidence of the Qur'anic verse: **«Those who wait (and watch) you. Then, you gain a victory from Allah, they say, «Were we not with you? » But if the disbelievers have a success, they say, (to them), «Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between (all of) you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way (to overcome them).»** *(An Nisa':141)*, and the traditions that apply it, such as the hadeeth: **«Islam supercedes and is never superceded upon.»** It also takes support from agreement of scholars. It could perhaps be said that the spirit of Islamic directives and what we can make of studying a judgment and the subject matter involved, together with the occasion would clearly spell this fact. Allah says **«And to Allah belongs (all) honor, and to His Messenger, and to the Believers, but the hypocrites do not Know.»** *(Al Munafiqun:8)*.

We should take note here that such an attitude does not express a kind of arrogance, as some say, but is a statement of the fact of the supremacy of the Islamic system, with its divine source of inspiration over others, being the most perfect, and so are its followers. It works on basis of a humane standard. Yes, some way argue or question the origin of such standard, with discussion going then to proof. But it is alter injustice to liberally talk and consider it in general a racial statement.

It is an important rule of dealing, with application in different fields, the political among them.

There is nothing more wonderful than applying it today, in our dealing with the super powers that work to swallow the world and rob its wealth, through some deception methods.

Fourth: Awareness, before any other step:

Islam is the religion of awareness and education. Being realistic and nature - based, it requires that a man desired to join its camp has to made aware. The same applies to a society. Islam shows its precious jewel, as it knows its value is going to be known by all. Therefore, it rejects any copying in the faith and calls for investigation and proofing; «**Say: Show your evidence.**», rejects any act of faith coercion; «**No coercion in religion**» and it wants the Nation to be one of might and vision.

As to dealing with others, Islam orders, Islam orders (followers) to start with a clear call before anything else. The Holy Qur'an says, Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and he is most knowing of who is (rightly) guided. «**Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and he is most knowing of who is (rightly) guided.**» **(An Nahl:125)**.. and «**So to that (the religion of Allah) invite, (O Mohammad), and remain on a right course as you are commanded and do not follow their inclinations but, say, «I have believed in what Allah has revealed of scripture (i.e., the Qur'an), and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds and for you your deeds. There is no (need for) argument between us and you. Allah will bring us together, and to Him is the (final) destination.**» *(Ash-Shura':15),* and «**And who is better in speech than one who invites to Allah and does righteousness and says 'Indeed, I am of the Muslims.**» *(Fussilat:33)* and «**Say, 'This is my way; I invite to Allah with insight, I and those who Follow me. And exalted is Allah; and I am not of those who associate others with Him.**» *(Yusuf:108)*.

In such matter, Ayatollah Al Sadr states in his book: «Our Economy»: «The other thing is that Islamic propagators start, before anything else, with declaring their Islamic mission and explaining its basic features, supported by arguments and proofs. And then, when and if Islam's argument wins, and the other had nothing left to logically argue on, insisting nevertheless on rejecting the light, then the propagation (da'waa) of Islam, being an international call that adopts the real interests of humanity, has no other option but to plow ahead with material force: ...with Jihad.» [1]

In his book «Al-Kafi», Al-Kalini quotes the Imam Va'afar Al-Sadig as saying «The Emir of believers said: Prophet Muhammad (pbuh) dispatched me to Yemen, saying, "Do not fight anyone, Ali, until you call them to Islam. For Allah to guide someone to Islam with your help is better for you than all what the sun rises and sets upon. And you stand to have their loyalty, Ali. » [2]

It is the style of the Qur'an, before anything else, that Allah taught Musa and Haroon: «**Go, both of you, to Pharoah, for he has indeed transgressed all bounds. But speak to him mildly; so that he may take warning or fear (Allah).**» *(Ta Ha:43- 44)*.

It is the invitation, even when facing the tyrants, to embrace the faith, in the hope that they may be guided to the Right.

We find Prophet Muhammad (pbuh) repeating the phrase «**I call on you with the Word of Islam**» in his letters to the Shah of Iran and Caesar of Rome, in application of such noble teaching of Islam.

That way, propagators started spreading the word all over the region. Some of such were:

- Abdullahi Ibn Huzafah Al Satimi, Prophet's (pbuh) delegate to Iran.
- Hatib Ibn Abi-Blta'a, Prohet's delegate to Egypt.
- Duhya Al-Kalbi, Prophet's delegate to Rome.

(1) 1: 275.
(2) Wasa'il Al Shi'ah: 11:30.

- Amr Ibn Ummayah, Abisinia
- Sulait Ibn Amr Yamamah
- Amr Ibn Al-Aas Oman
- Harmalah Ibn Zayad Abla on the Red Sea
- Al-Muhajir Ibn Abi-Ummayah Kings of Himyar
- Khalid Ibn Al-Waleed Hamdan, near the Sea of Oman
- Ali Ibn Abi-Talib, Prophet, second delegate to same town
- Huzaifah Ibn AlYaman India
- Abdullahi Ibn Awsjah, Tribe of Haritha Ibn Gareez
- Jareer Ibn Abdullahi Al-Bajali, Tribe of Thi Al-Kalaa

And there were others who shouldered the mission of calling peoples to embrace Islam.

If we want to find out an application of this rule in international dealing, we can notice it in such missions of explanation dispatched, and in the method of such explanation via audiovisual aids, in the memos of explanation directed and in the explanatory memos presented at international conferences.

What distinguishes Islamic International relations is that it views the process of awareness and explanation as a desire mission and a necessary principle that we must abide by before taking any step: military, political or otherwise, vis-à-vis other states.

While what you see of the sly politics that is already in place is its reliance on explanation as a political maneuver, and if need be, facts are turned upside down and balances are changed.

We like to remind here that Islam has provided mankind, and Muslims in particular; with some wonderful guidance that emphasizes that:

1- Dialogue is to be based on established principles, not fancy names

2- It has to be objective.

3- Be conducted in an air free of exaggeration, but rather follows that which is best.

4- Refrain from fruitless arguments, and

5- Such dialogue has to aim at noble ends, and so on.

Fifth: consideration for justice in dealing:

Justice forms (one of) the most important fundamentals of Islamic conception of reality: «**Allah witnesses that there is no deity except Him, and (so do) the angels and those of knowledge - (that He is) maintaining (creation) injustice. There-is no deity except Him, the Exalted in Might, the Wise.** » *('Al 'Imraan:18)*

And the most important basis in social dealing: «**O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against your selves or parents and relatives.**» *(An Nisa':135).*

It is only natural that affirmation on justice comes around when old feuds and hatred are triggered and justice is about to be totally forgotten, there, says the Qur'an «**O you who have believed, be persistently standing firm for Allah witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah, indeed, Allah is Acquainted with what you do.**» *(Al Ma'idah:8).*

If we take note that applying justice when dealing with foreigners takes into consideration their existing reality, we realize how humane this principle is. This is what the rules of Islam confirm in matters of Jihad, truce and granting protection, and the like.

This is why the Islamic State stands by side of the oppressed and the haves-not on earth, seeks to fight injustice and tyranny everywhere in when the matter did not closely touch such state and why it strives to eliminate unjust ties between states.

For our standing on their side is not a matter of seeking our interests nor is it a matter of propaganda, that soon changes, when (we have full wind blowing our sails) and start treating them badly-as is the case with the super powers, be they of the West or the East.

It is, rather, a stance based on principle, and is well-established at that, to the extent that whenever we breach it we are deemed deviating from the right Islamic track and entering into the ranks of the arrogant of whom Allah says: «**So would you perhaps, if you turned away, cause corruption on earth and sever your**

relationship? Those (who do so) are the ones that Allah has cursed; so He deafened them and blinded their vision.» *(Muhammad:22-23).*

The Qur'an, on the contrary, gives an image of the empowered Muslim community, by saying, «**(And they are) those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of (all) matters.**» *(Al Hajj:41).*

Sixth: The principle of 'wining hearts':

This is a principle that clearly represents how positive, and realistic at the same time, Islamic Shara'ah is.

In an atmosphere where hearts are won, souls open to the truth and draw closer to reality. The origin of this principle goes back to the Share in Zakat funds allotted for those (Whose hearts are targeted to be won), which availed an opportunity for organized work to achieve such a target, by standing by side of the oppressed, defending their causes and winning hearts to Islam.

Though the men of jurisprudence differ on who are meant by 'hearts winning' and whether it is for non-Muslims, does it include the hypocrites or just some of the Muslims whose belief is weak. However, according to the spirit of Islam and its economic orientations, and what Shi'ite and Sunni scholars say, this appears to be a general principle and is one of the fundaments that allows the Islamic state to seek interest wherever it may be. Thus, it is natural that this forms an Islamic element that has a role in determining international relations and in providing aid to different states, personalities and societies of different schools of thought.

Although there was some questioning in such a principle in a certain era, and its being applied to certain people after the death of the Prophet (pbuh), but there is no doubt as to its being Islamic and its being binding in other eras.

However, we remind all that such a share allocated to those whose hearts are desired to be won is not limited to Zakat funds.

Islam permits the Imam to spend from state funds on all that help attain the interests of Islam, and that Islamic economic research work elaborates on details of such.

With the opening of this door, we find that there is a wide domain for its political application. It includes all economic and political aid that the state may provide in order to draw hearts closer to its principles. But it is clear how it benefits the greater cause regardless of any narrow-minded political gains.

Seventh: Respecting International Truce, contracts and agreements:

This is the most important principle applied in true Islamic politics. As previously mentioned, it is derived from the realism that characterizes the Islamic viewpoint on the one hand, and the respect due for (right) on the other Islamic leader thoroughly thinks about any agreement or contract he concludes, but once he concludes such, fully meeting all conditions therefore, he absolutely commits himself and abide: «**And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill (every) commitment. Indeed, the commitment is ever (that about which one will be) questioned.**» *(Al Isra':34).*

The oaths given to foreign states or foreigners are sometimes enter agreement contracts that Islam permits, setting their general rules, which we are bound by. Sometimes they take an independent path, with the man responsible deeming it necessary to conclude as they attain Islamic interests.

An example of the first type is the Contract of Protection, Truce and Safety. Examples of the second type are all those other contracts that are concluded in the military and economic fields, and the like.

Islamic teaching pertaining to this or that contract, are derived from the Qur'an and Prophetic traditions and deeds.

As to the Contract of Protection, some rules are derived from this Qur'anic verse «**Fight those who do not believe in Allah or in the Last, Day and who do not consider unlawful what Allah**

and His Messenger have made unlawful and who adopt the religion of truth (i.e. Islam) from those who were given the Scripture - (fight) until they give the jizyah willing while they are humbled.» *(At Tawbah: 29).*

There are the contracts of protection the Prophet (pbuh) with the Christians of Najran and with Bari Taghlab and groups of Jews.

We do not want to dig into details of such contracts, we rather want to emphasize that the issue of commitments assumes a prominent position in Islamic jurisprudence and takes its broad lines from the Holy Qur'an.

Eighth: Principle of Reciprocity:

Allah says «**(Fighting in) the sacred month is for (aggression committed in) the sacred month, and for (all) violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has 'assaulted you. And fear Allah and know that Allah is with those who fear Him.»** *(Al-Baqara:194).*

If the principle of requital, on the one hand, and the principle of performance of good deeds, on the other, were two realistic principles that satisfy human logic in internal individual and societal dealing; so are they in international dealing, or may be one of them may even become a necessity; either to deter aggression or to attract hearts.

Ninth: System of Jihad (of all types):

This is an issue of vast dimensions and sub-issues, in which Islam attempts to organize military acts, aiming at achieving supreme Islamic Objectives, through the removal of objections/ in the way of Islamic da'wah and protecting its moving axis, all of that, with a greater guaranteeing of commitment to possible humane means. We will not talk much about this issue, as it vast and we do not have room here to tackle it.

These were some Qur'anic principles of international dealing, which we referred to in quick glimpses, leaving out details, which can be found where they are most likely located, and nothing that some of which may be located within the framework of another, such as in cases of principle- based dealing or the system of Jihad.

Part Three
Global Orientations of Systems

Today, there are three competing schools, namely, Islam, socialism and capitalism. They all possess global orientations. Here, I emphasize that there is no difference, in relation to this definition, between globalization and internationalism. Islam, being the last link in (sequence of) divine religions, came to reform humanity, as the path of salvation of human that the creator of mankind has wanted. Hence its focus on human nature that is common between human beings. It follows the logic of dialogue and convincing, and presents itself as the only way of salvation for humanity. This Islam has used, achieving its objectives, a process individual and societal change. It strives to remove geographical, color and language borders, and to establish an international society that applies a single law, follows a single leader and possesses common feelings and the same human objectives.

This international orientation appears in many Islamic texts, such as Allah's saying: «**Say, (O Mohammad), "O mankind, indeed I am the Messenger of Allah to you all, (from Him) to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death:" So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words and follow him that you maybe guided.**» *(Al A'raaf:158)* and His saying; «**And indeed, those who disbelieve would almost make you slip with their eyes (i.e., looks) when they hear the message, and they say, " Indeed, he is mad." But it is not except a reminder the worlds.**» *(Al Qalam:51-52).*

There are many texts that affirm the globosity of Islam ever since its starting points, to the contrary of what some orient lists and historians claim that such internationalism was gradually acquired (However,) there is no room for details in that regard.

Islam, when setting out, headed for a global orientation and still is, through ages, affirming the same orientation and affirming the unity of human point of departure the path and the goal. This is the view of Islam.

As for socialism, it also presented, when presenting its philosophy of history. The issue of historical materialism and the phases which became famous of such materialism: as humanity moves from slavery to the feudal, commercial capitalism, industrial capitalism, socialism, and then to communism- by way of some laws such as the struggle of social adversaries. This view gave socialism its international theory on effecting a global change in the march of humanity. It is clear that socialism applies, in this regard, the (issue of) class struggle, revaluation and the iron system of socialism that leads society to the paradise that the socialists envisage, i.e. communism.(1) This view has failed, whether on the theoretical or applied level, to prove itself.

That was in reference to socialism. As to capitalism, it has set out from the start of its movement, without an ideological base.(2) It did not use to care for an ideological base but rather to organize life. It set up its system on basis of individual, capitalist freedom. But later when it faced antagonistic ideas, it started borrowing slogans of socialism and replacing them with opposing slogans such as in the case of social justice, which it replaced with the issue and the case of economic development, which it replaced with free market and growth of production, and thus it took the slogan of proletarian internalism and replaced it with the slogan of capitalist globalization. It set out as a local movement focusing on the West, and did not present itself in an international form until later when suitable circumstances were availed, when it started presenting concepts of globalization. As to new international order, this is a term used, politically, by the West at earlier times to impose its political

(1) For more details on this, see the research by Martyr Al Sad'r in 'Our Economy' pp. 53-238.
(2) Ibid. PP 247-250.

hegemony, and which has taken up, at intervals, different forms, in accordance with whether war was 'hot' or 'cold'.

- Here, a reminder of stages mentioned by Robinson. Robinson thought that capitalist globalization passed through phases, namely:

- The embryonic phase-from the 15th to the mid 18th centuries, with the dominance of nationhood and geography.

- The phase of evaluation, which he sees lasting into the last third of the 19th Century, with the crystallization of concepts of international relations.

- The phase of setting out, which he extends to the 1920s with the appearance of universal concepts.

- The phase of struggle for hegemony-up to the mid '60s' when UN came to presence.

- Then the stage of contact and the integration of the Third World cultural diversity. Then he envisages the peak of globalization in the 80s and 90s.[1]

This view is, as we see it, is artificial, hypothetical and unfounded, because capitalism never set out with an international view, but rather focused on the west and western countries in a geographical manner. But the circumstances of the late 20th Century called for the introduction of the concept of globalization as it appears to the researcher. The huge growth of the capability of the West, its possession of a gigantic media which penetrate into every part of the globe, on the one hand, growth of Islamic capability and the spread of the comprehensive Islamic view, which formed, in the eyes of the west, a danger to all of the civilization of the West, on the other, together within the collapse of the soviet Union as a rival, at such a vast level.

(1) Quoted from Sayed Yassin, 'Al-Mustagbal Al-Arab' journal, No. 228, February 1998.

Part Four
A Definition of Globalization

The definition of globalization is, undoubtedly, an ambiguous one, for the presented definitions are contradicting and varying. The truth is the that one realizes, through acknowledging the type of interpretations and definitions, that globalization is an attempt to negate non-western civilizations, the 'downloading' of capitalism and an attempt to impose Americanization and hegemony on the globe. In this regard, we present here three attempts:

The definition by the international committee in 1995, which interprets (globalization) as an overlapping between issues of economy, the social, politics, culture and behavior; through the rejection of borders, the belonging to a nation and governmental measures.(1)

Some Arab definitions o globalization as being: the reality of capitalistic transformation under conditions of the hegemony of central states and the predominance of an un-equal international order. There are other economic or literal definitions by Al Jabri or Tizini and others. (2)

The definition by the American, Roznow, in which (he) throws in questions such as: does globalization stem from harmony or the deepening of differences does it have a single, or several sources? Does it have a single or a multitude of cultures? Thus, he considers that there are three extraneous elements to globalization: i.e. the removal of borders, the accentuation of the resemblance of big societies and the imposition of one's way of life on others.(3) Therefore, we can say that globalization is, in fact, an attempt to Americanize political, legal and social relations on a global level, and the imposing of Western hegemony on others.

The West has made use of it technological, scientific, cultural and military might to present such an idea. Some philosophers and authors even did the theoretical priming necessary for it. We all know the theorem (brought forward by) Huntington that focuses on

(1) Al Manhaj journal, No. 50, Spring 1998.
(2) Al Waha journal, No. 16, P 153.
(3) James Rosenow, 'The Dynamics of Knowledge'.

Western civilization and considers it an example of tolerance, of humane and diversity-accepting nature. (On the other hand) it paints a picture of non-western civilizations as being of autocracy, and locked-into-the-past, and failing to solve human problems of poverty, unemployment, (low) standard of living, over-population and dictatorship. It proposes for the West not to co-operate with others, not to export technology and to unite itself economically, politically and administratively. It sees the Western civilization as replying on Greek heritage, Western Christianity and secularism; on the resign of law, social diversity, the civil society and human rights- issues that western civilization is privileged with and which are not manifest in other civilizations.

Enter Fukuyama, to make the capitalist system the end of history. He sees that all societies have to head for capitalism. Political and social conditions have to be provided, most important among them are the development of the social build towards equality, classless and non-sectarian; provide religions interpretations linked to such development; as well as the establishment of a developing society to bring about intermediary institutions between the individual and the state. It also dictates refraining from exaggerating national distinction which leads to civilization isolation; and calls for enlightened interpretations of religious texts, criticizes all extremist movements and calls for the elite to head towards supporting values of democracy and liberties. Thus, he makes the capitalist society the end towards which all civilizations have to march. [1]

We also find that the English thinker Beadham Bryan, in the series of articles he wrote in the Economist during 1994, confirms that there is a resemblance between the positions Islam is in, in the 15th Hijri Century and that of Europe, in the 15th Gregorian Century. He sees the two situations as similar in terms of availability of conditions suitable for reform and in terms of type of religious institutions of Muslims and the Church alike in the 15th Gregorian Century. They were similar in their poor conditions and their eagerness to see improvements in such conditions. He sees an outside factory that agitates the situation and supports it. While Muslims constituted

(1) Majddul Deen Khamash, All Arabi journal, No. 512, P.30.

such an external factor the advancement towards advancement and progress. He sees the movement starting with liberal Islamists who believe in democracy, and believes that it is imperative that those liberals get strongly supported.

In the last article of the series, he presents to the Islamic world three recommendations to qualify it deal with the west and to join the procession of the dominant human civilization:

1- To be in harmony with modern economy.

2- To accept the idea of equality of men and women.

3- To strive for manifestation of democratic principles and their application in the system of governance.[1]

Preparations for the theory of globalization extended to the field of information such as in the field of the Internet and Satellite TV. It also included control over international organizations; either they respond to such a goal or get by-passed and plans are set to impose politics of the single pole upon the globe.

Part Five
Negative Impact of Globalization

It became clear to the whole world what negative impact this destructive idea has. Therefore globalization was described as wild globalization, mad globalization or trap globalization, or was said to either eat or be eaten. The various studies have cited such effects, here are some:

1- Control by super powers on the global economy, sources of production, financial exchange and commerce, to the extent that it is said that there are 500 firms which control 70% of world trade are that there are only 20% who are self-sufficient while 80% lie within a realm of donations; that the US gains from trade is not less than $200 billion per annum, ever since the establishment of the World Trade Organization and up to 2005, whereas African states stand to loose some $209 billion a year[2].

(1) See Al-Minhaj journal, No. 22, 6th year, P. 248, an article by the author on this issue.

(2) Ali Minyawi, quoting the National Council on Production, Economic Affairs (of Egypt) a report published on 17/03/2002.

2- Control by America over media of transfer of knowledge.

3- Shattering esteem and dignity of small countries and their ability to grow.

4- Intervention into internal legislation of other nations, as seen in conferences on family, etc.

5- Cultural invasion of all regions and the attempt to eliminate other cultures. It calls for the applications of post-modernism age and the cancellation of the role of religion. Philosopher Jack Dreada called for the winding up of religions and educational institutions.(1)

6- Underestimating value of international institutions and their exploitation for the benefit of hegemony of super powers, such as the manipulation of the IMF and the World Bank and other institutions to implement policies in favor of their interests. A few days ago we saw a head of a western state declaring that the NATO and western powers have dealt the world order the greatest blow by their manipulation of international bodies. (2)

7- The pollution of the environment, as the result of greed of super powers.

8- And there is a terrifying scheme on changing the political map of certain regions (such as the Gulf, North Africa, Russia and Taiwan), perhaps to wards affecting a new Sykes-Picot. And, there are other negative effects of globalization that we would rather refrain from wading into.

(1) Abdul Aziz Hamodah; 'Culture: Selection of National Culture', Al Ahram 5-7-2002, p.13.

(2) Evidence on such exploitation abound; and when their interests fail to materialize, they simply walk out on it, such as what is seen in the US stance of the Kyoto Agreement prohibiting pollution of the environment, because they discovered it reduces their production of coal, heavy oil and nuclear energy, through they had already signed on it; or the case of the International Criminal Court recently, after America helped found the court, but worked to exempt its soldiers from the trial procedures.

Part Six
The Nation's stance and the practical steps that must be taken vis-à-vis globalization

Before showing such steps, we affirm that any sentimental rejection will not lead to any result, and we should rather contemplate and take well-studied steps to stand up to such a great global invasion.

In this respect we draft a practical, clear and comprehensive strategy that all have to cooperate in its drafting first and implementation later. We must also expose those theories that paved the way for such a destructive view.

As to the strategy, we present some steps that we deem important in that regard:

First: Internationally:

1- We have to expose the ideological component of globalization and what is really meant by their neologisms (the small village, freedom of the market, freedom of intervention and the opening up of borders, and the like).

2- We have to eliminate the hegemony of the market on the political aspect.

3- We have to deepen the values of man's nature, together with presenting the Islamic theory on such nature.

4- We have to widen up language of dialogue between religions.

5- We have to emphasize regional identities of nations and to raise nations' awareness towards the preserving of their identity and cultures.

6- We have to upgrade nations' scientific and development capabilities.

7- We have to strive towards granting nations liberties and principal rights.

8- International institutions have to be strengthened; their independence has to be deepened.

9- Diverse cultural wealth has to be deepened.

Second: In Terms of Islam:

Within Islamic context, we have to, in addition to the afore said, work to:

1- Deeper dialogue between schools of thought religious creeds, towards effecting unity in the Islamic stance.

2- Strengthen Islamic institutions and activate them in fields of politics economy and culture.

3- Develop our regional and international studies and to achieve an opening up to history.

4- Strengthen factors of steadfastness, cooperation and unity, such as the issue of the Arabic Language, and deepen them.

5- Combine originality and contemporariness in religions studies, promote collective ijtihad independent judgment and the like, which helps us stand in the face of such a great international attack.

6- Support cause of Islamic revival.

Finally, we must not forget that another, parallel globalization has positively expanded; which is the global trend towards growth of morale and the spirit of religiousness with peoples; and understanding between religious leaders, especially in the Muslim world, where a comprehensive fathoming of Islam places it as the hope for this nation to have its desired civilization position.

We believe that the semblances of such a trend are taking root day after day, whereby we witness:

a. The earnest, eager marching of masses in Muslim world towards religion, and the calls for scholars to intervene in public life and to express views in pressing matters.

b. Granting of a governing political and social role to the Church in the Christian World, especially in those states formed following the collapse of the soviet Union; the liberating of the morale power of Botulism in shaping social decisions in south Asia.

c. The increase in demand for religions theories and writings.

d. The more by UN towards religious leaders, as evidenced in the New York and Bangkok conferences.

e. The widening of religions dialogue between the various religions, which dictates that leaders of such religious exercise their duty in supporting such an ever-increasing moral procession

Globalization and the Building of the Human Participant

By: Ustaz Ahmed Bu'awad(*)

The state that controls the market is capable of imposing its culture over everybody. Opening up the local markets to face trade means opening up society to face imported cultures that come with the products. The effects of this are not hidden, but how to deal with them requires thinking.

Among Allah's unlimited favors to mankind are intellect and judgment. What we see in human development today in different fields are results of using these two faculties. Nevertheless, it is foolish and ignorant to assume that all that has been innovated from the human mind or concluded from human thought is useful. Many of these manmade concepts are negative and harmful to the human being. Some have devastated people and their environment.

Today, discussion has increased about one of these innovations. It is discussion on its negatives, fears and risks that man is exposed to. The subject is globalization and the chitchat has increased, between

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supporters and opponents, between the fearful and the enthusiastic. Perhaps its effect on the individual has a great role to play in crystallizing the positions, passions and methodologies of working with it, to the extent that there are some who make presumptions merely from hearing the word and see that it is the filthy work of Satan.

If the human mind could produce globalization from material economic motives, we cannot in any case deny its impact on various areas, individually and collectively, politically, socially or culturally, etc.

Is it possible to stop criticizing this new terrible and horrible phenomenon?

The answer to this question is positive. The problem, as I see it, is negativity toward civilization. Nevertheless, the matter concerns Muslims, who possess the elements to raise a civilization much more than any other nation.

Much of the guidance from the Holy Qur'an and the inspiration from the Prophet (pbuh) make it mandatory for the Muslim to look accurately and specify their main function in life in view of the fact that they bear a worldwide mission. The Almighty said: **«And We have not sent you, (O Muhammad), except as a mercy to the worlds.»** *(Al Anbiya':107).* **«And we have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.»** *(Saba':28).*

We would like to mention here that the Muslim nation today faces a great challenge, which represents the most difficult trial placed upon it in its history.

How can the Muslim surpass the challenges and make a weapon out of globalization, one that serves Islam and the interests of Muslims?

Globalization: The Connotations and Manifestations

1. What is Globalization?

It is vain to search in Arabic lexicons, new or old, for the Arabic meaning of the word globalization ('awlamah). This is because the word was coined by the West and has been translated into Arabic under this name. Even Western dictionaries and lexicons do not give us any additional knowledge or discuss its dimensions other than suggestions from its meanings.

Globalization, in English, or «mondialisation» in French, means to give something the characteristics of «universalization», or dealing with a matter universally. Thus some used the word «universalization», which is synonymous with the word 'cosmic'.

But we cannot agree with the innocence of these definitions, because they carry the amalgamation of the world and the opening of boundaries at the economic, political, social and cultural levels. These actions contain a potent risk upon the identities of other communities, especially those with distinguished characteristics of civilization. Globalization aims at generalizing the Western model of civilization, especially the American civilization.

Globalization did not appear suddenly. There are factors and characteristics of its makeup that are key signs of it that can be used as milestones of the contemporary world, and these include:

Collapse of the Communist camp and the domination of a New World Order whose model seeks to impose its hegemony over the whole world. It is the American capitalist system, which aims at controlling international trade and the various commercial exchanges.

The appearance of multinational corporations, which started to appear after 1960. These are the main tools for globalization. They are fully concerned with the needs of the human, despite his rank or class. In all cases their first and last goal is the achievement

of profit. Paving the way before them is attainment of enough power to have an impact on the world economy, and equally on the laws of international trade liberalization. These laws enable them to move around the world without restrictions. In this way the consumption culture prevails over the individual and the community.

America's demand that all countries of the world sign the World Trade Agreement is really a ploy for the multinational corporations to control the markets.

Scientific and technological development, whose origins are attributed to the Industrial Revolution of the Western world, was the cause for the boom of Western civilization. But today, after successive experiences, knowledge and production in the West, technological advancement has made it a small spot around which all the world assembles. This has become clear in the great developments that have occurred in the media, with satellites and the Internet penetrating borders and facilitating connections and communications with amazing speed, so much so that the allegory of 'the world has become a global village' has become a reality.

2. The Manifestations and Effects:

The abovementioned causes of globalization by nature will never have an effect on the life of man, with its different fields and aspects, individually or collectively. These effects make people and their communities remain in constant fear. And why wouldn't they, given that it attacks them in their homes, looting their most valuable possessions: identity, personality and values, not to mention their very lives?

A. The Economics Field:

As we see above, the economic features are the main characteristics of globalization. Predictably, economic globalization means: the search for new markets to promote the goods and products of the great dominating countries; globalization of the economy means, in simple terms, the prevalence of the consumption culture over each individual, whereby women and children are the prime victims.

Any normal human being can observe the amazingly huge flow of Western products into Arab countries. All this serves the interests of international arrogance on one hand, and demolishes the local economy on the other.

Nor is it concealed that economic globalization has the effect whereby the dominant countries and their owners of capital interfere in the policies and orientations of poor countries through the loan process, or through economic institutions that control the existence or not of economic development of a state.

B. The Political Field:

After the demise of the bipolar system, the so-called Cold War, which saw a balance between the two super powers (USSR and USA), perestroika evolved through Mikhail Gorbechov, making holes in the communist system and the collapse of the USSR.

C. The Cultural Field:

The country that controls the international markets and policies is capable of imposing its language on everyone. Through this language, it transfers its customs, traditions, and its pattern of life to the world, and in that way harms the cultures of the communities. As mentioned above, a primary goal of economic globalization is the spread of consumerism. So culturally it seeks to overwhelm the elements that are special to the local culture of a community.

By opening up the local markets to face international commerce and markets, the community is opened to face the cultures accompanying the commercial products. It is no secret that they have negative, risky effects on these communities.

D. The Social Field:

Western positivist ideology is grounded on Darwinism, which says that man is an evolving animal and not created from Adam. By this it was opposed to the nature that Allah endowed man with. So today he is in his setting stages.

Therefore, it is not strange to find a number of immoral elements transferred into the Muslim community that claim to strengthen it,

like homosexual marriages. Also it doesn't surprise us to see the world divided into producers and consumers. The first group attracts the work force and entices the seductive and profit minded, and those seeking high wages and open arenas. The second group is waiting for whoever calls it or packs its bags to head for the north or West, seeking the best or whoever will indulge it in any way that rescues it from the status quo.

Dr. Abbas Al Jarrari did well in his description of the reality of globalization when he said; "It is a system that seeks to impose its marketing, financial and economic plans, and through that impose its ideas and ideologies, then its values and behavioral patterns, so as to finally reach to the imposition of superiority, domination and sovereignty. Thus it represents the highest degrees and stages of colonization. (1)

E. The Media Field:

As we said before, the technological and media revolutions are main determinants for globalization, and their effects are very dangerous to individual and community life. These revolutions have facilitated the operation of penetration and invasion of the minds through multimedia, especially the satellite dishes, which have become an authority without accountancy or observation. No one can defend against them. They invade the house itself to the extent that the home is in oneness with the world through its programs and all are subjugated to its culture.

The matter of the Internet is much more amazing and strange. And it is much more devastating to the human being. It presents everything to the surfer, not scrimping a bit. So its dangers exceed the risks of all other media.

The National Council for Culture and Information in Egypt disclosed that the Zionist entity possesses thirty thousand (30,000) sites on the World Wide Web as opposed to only thirteen thousand

(1) Abbas Al Jarrary, Our Identity and Globalization, Al Ribaat, Al Jarrary Club Publications, (18), p. 49.

(13,000) for the Arab and Islamic countries! [1] This is enough to cause looting and destruction.

The media, and what it delivers, works for the destruction of morals, the spread of anarchy and the dismantling of the family. We find that children are fertile ground for these media due to their young age. They are incapable of distinguishing or recognizing things, yet they have not been immunized. So they embark upon everything and reject nothing. We can all think of stories that poison children's minds, spreading violence to them and deviating them from their natural state. I remember the 'Pokeymon' story, which relies on the theory of evolution. The violence that takes place in the story plants in the children's minds the survival of the fittest. The Barbie Doll is another example, which was destroyed lately in the United States on the demand of the fathers of children because of the vice it spread among their children!

The media always portrays the West, and specifically America, as the homeland of dreams. It is a rich community, strong and powerful, with high standards of living, no problems and provides the element of strength for the advanced communities. Viewers become permanently linked with the West, loving its values and civilization, hating their own affiliations and civilization, losing interest in their own values.

We conclude by saying that globalization is Western in birth, American in delineation, established primarily from economic factors, but with social, political, cultural and media dimensions. Its risks are well known at all these levels. Therefore, the Muslim of today must identify his location apart from the congregation, and lay down a clear vision and idea for his required role within our civilization.

(1) Manar Al Islam magazine, No. 137, Muharram 1424 AH.

Globalization: and the Building of the Human Participant.

These days globalization has made it a must for the Muslim to wake up and participate with others in laying down the features of the world of tomorrow. What provokes and urges them to do this is in the authority of the Muslims. Their isolation from participation and their preference to being part of the audience clashes with the trust given to them to carry to the world, and an obvious contradiction to Islamic law.

The extreme limit of Muslims in relation to participation with other civilizations in the building of the human participant is implementation of the great commands of Islam that cannot be refuted by any religion or creed. This is due to its agreement with human nature, which in turn is among the great ends that Islamic Sharia invites to. The great final end becomes all humanity living in one universal nation based on a sense of responsibility in the enforcement of justice and the guarantee of human freedom and dignity.

In my point of view, it is impossible to make a building of the human participant, unless the following aims are achieved:

1. Knowing, cooperating with and complimenting each other.

We have a foundation for this in what Allah said: «**O mankind, indeed. We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.**» *(Al-Hujurat:13).*

Ibn 'Ashoor commented on this verse saying: «What is meant is that you misrepresented nature and overturned the situation, making the differences among nations and tribes a cause of negation, ruin and aggression.» [1]

(1) Ibn 'Ashoor, Al Tahreer wa Al Tunweer, Tunisia, Sahnoon House for Printing and Publishing, 12/260.

Introducing the religion of Islam to others and cooperating with them was not prohibited by the Holy Qur'an, whereby Allah says: «**Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes- from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.**» *(Al Mumtahinah:8)*.

The Almighty paves the way for this acquaintance and cooperation with each other when He says: «**And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.**» *(Al An'aam:108)*.

The model of cooperation and complimenting each other comes in the common terms with which Muslims are supposed to come together with the People of the Book, as the Almighty says: «**Say, "O People of the Scripture, come to a word that is equitable between us and you-that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness, that we are Muslims (submitting to Him).**» *('Ali 'Imraan:64)*.

The word 'equitable' is the verbal noun of the verb 'to be equivalent', and it is justice and intention. Ibn 'Atiya said, «What all people are equal in. »[1]

Among the necessities of acquaintance and cooperation with each other is good address, as the Holy Qur'an states: «**Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and he is most knowing of who is (rightly) guided.**» *(An Nahl:125)*. This verse sums up the principles of just cognitive inference, which are: proof, rhetoric and dialectics as expressed in the logic of industries.[2]

(1) Ibid., 3/269.
(2) Ibid., 7/331.

We also find another example in the address of Allah to Moses and his brother Aaron, peace of Allah upon the both. «**Go, both of you, to Pharoah, for he has indeed transgressed all bounds. But speak to him mildly; so that he may take warning or fear (Allah).**» *(Ta Ha:43-44)*. Soft speech does not mean weakness or disgrace or saying something that is not valid.

Dr. Gamal Eldin 'Atiyah says: «Because if is a divine tradition recognized by common sense and peaceful nature, The Qur'an only stated the intention, leaving the details of execution with a requisite flexibility to cover the far flung borders of the world's situation over the years. Nevertheless, the Qur'an confirms an important controller at the side of the believers, to be examples of lofty human impartiality: «**And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah, indeed, Allah is Acquainted with what you do.**» *(Al Ma'idah:8)*. As if referring to the existence of transactions between two aggressors, He orders them to be equitable between each other. » (1)

But the required cooperation is one that doesn't contradict any religious principle, in which case it would be prohibited.

2. The Achievement of International Peace Based on Justice

Beginning with the family, the first cell of the community, clan, tribe, state and then the world, we find that mankind has no concern other than for justice and the spreading of peace throughout his environment. This is what contracts and agreements translated in the pre-Islamic centuries, followed by the first centuries of Islam. These agreements enabled universal coexistence, social and cultural exchange and a dialogue at all levels.

The verses that order the Muslim to be fair with his Muslim or non-Muslim brothers are many, of which Allah says: «**Them to gardens beneath which rivers flow, wherein they abide forever, for them therein are purified spouses, and We will admit them**

(1) Towards Activation of the Sharia's Aims, Jamal Eldin 'Atiyah, 1st Ed., Damascus, Dar Al Fikr, 2001, p. 166.

to deepening shade.» *(Al Nisaa':58).* **«O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against your selves or parents and relatives.»** *(An Nisa':135).*

«And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness..»

Justice is one of the most important prophetic duties as represented in what the Great and Almighty says: So to that (the religion of Allah) invite, (O Mohammad), and remain on a right course as you are commanded and do not follow their inclinations but, say, **«I have believed in what Allah has revealed of scripture (i.e., the Qur'an), and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds and for you your deeds. There is no (need for) argument between us and you. Allah will bring us together, and to Him is the (final) destination.»** *(As-Shoura':15).* This verse represents the foundation of the mission of the Prophet (pbuh), which is the administration of justice among the people of different fields, relative to the oppression and corruption in their lives. All laws, whether the divine Sharia or man-made regulations, come for the achievement of justice.

Islam is the Sharia of justice as Ibn Al Qayyim, Allah have mercy on him, illustrated: «The structure and foundation of Sharia is a judgment in the interests of mankind in this life and the hereafter. All of it is justice. All of it is mercy. All of it is benefit, and all of it is wisdom. So every issue that has deviated from justice to injustice, from mercy to its opposite, from benefit to corruption and from wisdom to absurdity is not from the Sharia, even if it is included in it by interpretation. The Sharia is the justice of Allah among His worshippers and grace among mankind.» (1)

Islam is calling for an instrument that all humanity can affiliate with absent any segregation or differentiation as the Almighty says:

(1) I'alam Al mowaqi'een, Report of Taha Abdul Ro'ouf Saad, Beirut, Dar Al Jeel, 1973, 3/3.

«**And if they incline to peace, then incline to it (also) and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.**» *(Al Anfal:61).*

Dr. Gamal Eldin 'Atiya sees that among the means of peace keeping is «the founding of an international organization that achieve collective security, regulation of cooperation in different fields, arrangement of agreements between countries and the supervision of implementation. »[1]

3. Protection of Human Rights:

The freeing of man from worshipping worshippers and lifting oppression from him is the loftiest goal that came as a result of the Islamic mission. This is what needs to be propagated to the world. Allah says: «**And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with (definite) preference.**» *(Al Isra':70).* This verse sums up many favors such as: honor, subjugation of animals on land, subjugation of ships on the sea, sustenance from what is good, and preference of many of the creatures.

Imam Bukhari, Allah have mercy on him, narrates that the Prophet (pbuh) stood up for a funeral. It was said to him, «It is a funeral of a Jew.» He said, «**Is he not a human being?**»

«Islam holds every single human being responsible, meaning that it requires from him performance of all his duties towards his Lord, and towards himself, and towards hi community to which he belongs and the humanity from which he descended. In the Islamic convention, this 'responsibility' is a substitute for 'citizenship' in the modern democratic convention. »[2]

We can enumerate some of these rights as follows:

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(1) Jamal Eldin, Ibid. p. 169.

(2) 'Alaal Al Fasee, The Aims of Islamic Sharia and its Noble Deeds, Beirut, Dar Al Gharb Islamy, 1999, p. 225.

The Right to Live: This is the first right to be guaranteed to a human being so as to be able to do what he has been designated for. The objective of Islam towards private life is its objective for public peace, which maintains individual and collective existence. This requires:

- Prohibition of anyone to trespass on the life of another,
- Prohibition of revenge, and taking revenge as was done in the pre-Islamic days, following justice instead,
- Prohibition of suicide by man's shunning its causes.
- Spreading of public peace.
- Combating fatal diseases

The Right to Dignity: It is a right for every human being, faithful or dissolute, as what we saw in the previous verse on honor and subjugation

Also the statement of Allah the Most High: «**And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.**» *(Al An'aam:108)*, in which the Muslim from ridicule what the other has sanctified or is proud of. And if he does, he harms human dignity from two aspects.

Protection of human dignity from beating, homicide and mayhem is a priority.

The Right of Freedom: Freedom is a personal and private creation. Its effects manifest themselves in human activities emanating from his sense of responsibility

The first freedom is the freedom of belief, as the holy Qur'an stipulates: «**And say, "The truth is from your Lord, so whoever wills, let him believe; and whoever wills, let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose wails will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds (their) faces. wretched is the drink, and evil is the resting place.**» *(Al Kahf: 29).*

But this freedom is guaranteed unless it surpasses the limits. Otherwise it is an aggression against another.

This is in addition to the freedom of work, freedom of scientific research, personal liberty, political liberty, etc.

«The faithful defense of human rights is regarded as a highly moral activity in which virtuous non-Muslims exert praiseworthy efforts. This matter is a reality, and is not influenced by the soul of professional politicians. So we ought not hesitate in cooperating faithfully with the good, human conscious call that urges the NGOs among our counterparts to make meritorious sacrifices, unless their humanitarian activity contradicts a principle of our religion.» (1)

This point, which is connected with building of the human participant in the time of globalization, is itself one of the overall goals of Islamic Sharia. As Alaal Al Fasee, Allah have mercy on him, said, «The building of a land, keeping peaceful coexistence on it, continuous benefits through the benefit of its successors and their doing what they have been charged to do in justice, virtuousness, righteousness in mind and deed, reformation of the earth and extracting its good things and managing for the benefit of all.» (2)

Therefore, the building of the earth is not the responsibility of the Muslims alone. They should let all others participate within the limits of respect and mutual trust.

Also, keeping the system of peaceful coexistence on this earth, even among Muslims should be forerunners to keeping this system and to contribute in laying down its features and foundations, as they are regarded as holders of the message, which is the seal of the messages, and the builders of a civilization which was the pioneer of all other civilizations, especially contemporary ones.

The continuous usefulness of the earth should not be, as Alaal Al Fasee pointed out, only through the benefit of the successors,

(1) Abdul Salaam Yaseen, Justice: Islamists and Rulership, 1st Ed. Al Safaa Publications, 2000, p.332.
(2) 'Alaal Fasee, ibid., p. 42.

Muslims or otherwise. For the sake of the non-Muslims, whose homeland is regarded literally as «the land of war» or «war zone», let me now confirm the need to reject the prevailing division among many Muslims, including some scholars and jurisprudents.

As long as Muslims are faithful to the message of Prophet Mohamed (pbuh) and to the laws of the Almighty, they are more concerned with righteousness than others. And the responsibility to inform them about what they have of Islamic goodness and righteousness is their burden. Virtuousness and righteousness are only manifestations mentally; wisdom is in the transactions and productive fruitful work, which unites. It doesn't disunite, nor is it violence that destroys everything or the falsehood upon which nothing can be built.

Reformation of the land and extraction of its blessings aims at maintaining the land's production and sustenance. This is a distinctive honor that Allah has bestowed fairly upon mankind. This includes fair and just distribution of its wealth and relief for the needy. So we can now see clearly the responsibility of the wealthy countries towards the poor ones that can't produce enough to satisfy their needs.

But regulation of all the public service facilities means standing firmly with the needy and afflicted, no matter the causes. So the far-reaching point becomes the stance for achieving the good of the creation, and all the people in it, protecting them from anything and everything that could damage their interests.

I stress here that this point will only bear fruit if fair conditions are fulfilled in the Muslim countries. And globalization just might be a motive for this, and to achieve it:

- The spreading and prevalence of democracy; the eradication of despotism and the administration of justice.
- Uplifting human rights.
- Investment of the energies and capabilities of the nation instead of investment from others. How many sources of energy are only utilized by others, and how much potential and power are utilized only be others?

The Manner of Cooperation Using Islamic Values

We said before that globalization is originally from the West. It is the product of others, so Muslims must exert their best to protect their community culturally. Within globalization, if invested in the best way, are benefits for Muslims. If invested otherwise, the negative sides, the bad sides, will triumph and Muslims will find themselves facing unlimited dangers.

The current positions of people towards globalization are characterized by extremism, with no moderation. Some extremists towards rejection have resorted to violence, obscurity and isolation. Some of them are extremists towards acceptance and are obediently and compliantly indulged in exploitation. The quest then is for the appropriate stance, without negligence and without extravagance, the practice of contemporary Islamic ideology, drawing from its origins and learning from the Sunnah of the Prophet (pbuh).

I propose a number of points that would help, starting from personal traits and continuing until the cautions against what might violently blow up everything. These points are essential to Muslims who seek to push for their civilization and building of the human participant.

1. Personal Conditions:

More than any other period before, the Muslims today are in need of an education that brings back prophetic morals and manners, which are about to become extinct and replaced by those of pre-Islamic times. They need to allow research into material philosophies of ethic, bringing up an education that can be a solution for the communities' problems today. A man can't give what he doesn't have.

If we go back to any of our origins we will find what can satisfy us better than if we resort to somebody else. In fact, the whole world is in need of our true values and education. This trust is hanging around our necks! Until this is achieved we must have all these conditions:

A. Belief or Faith (Iman):

Omar ibn Al Khattab, may Allah be pleased with him, said, «While we were with the Prophet (pbuh) one day, a man came wearing very white clothes, with very black hair, no signs of travel and none of us knew him. He sat in front of the Prophet (pbuh), put his knees to his knees and put the palms of his hands on his thighs and said, 'Oh Mohamed, tell me about Islam.' The Prophet (pbuh) said: «**Islam is to be witness that there is no deity except Allah and Mohamed is the Messenger of Allah, Perform the ritual prayers, pay the zakat, fast during Ramadhan, make the pilgrimage if possible**. He said: 'You have told the truth.' We were astonished that he had asked him and then said he believed him. He said: 'Tell me about belief.' He said: '**Believe in Allah, His angels, His books, His messengers, the Day of Resurrection, and predestination of all things good and bad.**' He said: 'You have told the truth.' He said: 'Tell me about performance of good deeds.' He said: '**Worship Allah as if you see Him; if you do not see Him, He sees you.**' He said: 'Tell me about the Hour.' He said: '**The one questioned is not more knowledgeable about it than the questioner.**' He said: 'Tell me about its features.' He said: '**The slave girl will give birth to her master, and you will see the tall barefoot naked protecting things as tall as buildings.**' Then he went away. I waited for a long time. Then he said: '**O Omar, do you know the questioner?**' I said, 'Allah and His Prophet know best.' He said: '**He is Gabriel; he came to teach you your religion.**» (1)

This hadith shows Muslims their religion and the stages of Islam. It goes from an Islam where all people participate and its signs appear in the actions of their neighbors. This is the first stage. It moves to a stage where belief is in the heart, where not everyone

(1) Reported by Muslim.

participates. So its circle is smaller than the first stage. Then comes performance of good deeds, and this third rank is higher than the other two. This supports and confirms what the Almighty said: **«The bedouins say, 'We have believed'; Say 'You have not (yet) believed; but say (instead), We have submitted' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.»** *(Al Hujurat:14)*.

Belief will not be complete until it satisfies its conditions and the factors stated in the hadith: «To believe in Allah, His angels, His books, His messengers, the Day of Resurrection, and predestination of all things good and bad.» These factors give the believer a psychological balance that makes him secure and far removed from the ordeals and seductions. He lowers his eyes from the present dangers of life and all their catastrophes and distress. He will not be disturbed if his goals are not achieved, be cause he knows with certainty that all is in the hands of Allah, and nothing prevents him from reassessing, redeveloping and renewing the means.

The faith we are talking about is the vivid faith that takes the individual away from his selfishness to indulge in communication and service to his group. A belief that doesn't remove the individual from selfishness and isolation is a deficient belief, which brings upon itself mercilessness, mistrust and caution. This contradicts the hadith of the Prophet (pbuh): **«None of you shall be a believer until he wants for his brother what he wants for himself.»** [1] Also, the Prophet (pbuh) said: **«There are three things that, if found in an individual, he will have the sweetness of belief. He will love Allah and His Prophet more than anything else, and he will only**

(1) Sahih El Bukhari, Book of Faith, Chapter One, Faith is to Love for Your Brother what you love for Yourself, No. 12.

love someone that no one else loves except Allah, and he hates returning to disbelief as much as he hates to be thrown into the fire.» [1]

These meanings and stages collectively describe the righteous believer in his personal makeup, his moral character and in his transactions with the community, and even with other things.

When we mention beliefs, we implicitly mention holding fast to the Qur'an and Sunnah, but not on the path of seeking blessings or vainglory. It is for reflection, thinking and execution with an overall deep understanding, without arbitrariness or shallowness. Some modernists have appeared today don't see anything better than secretly discarding the knowledge revealed in the Holy Qur'an and Sunnah, limiting themselves to modernism. There have also appeared some shallow individuals who se nothing better than prohibition and interdiction, closing their eyes as the world surges along. Where is the guided, mature stance, if any, which sustains revealed knowledge and its sacredness while accepting reality as it is?

B. Education:

In truth education in the Islamic world lacks stability, in spite of many attempts in this regard. The Islamic world has failed to lay down educational policies that meet the challenges to our civilization while conforming to our accepted developmental programs. Even religious education has not emerged the same group from indignation and gossip about our heritage, incapable of creativity or innovation. Perhaps this is the secret behind the incapability of the Muslim world to surpass the state of stagnation to raise up through current efficient efforts to go along with the time and its developments, regardless of earlier calls for diligence and renewal.

(1) Ibid., The Sweetness of Faith, no. 145.

Professor Ahmed Al Khamlishi[1] observed an aspect of the situation of education in the Arab and Islamic world. He referred to the following:

Arab universities spend 1% of their general budget on scientific research. US universities expend 40%. Additionally, there are one million and two thousand (1,002,000) higher education emigrants from the Islamic countries to Europe, North America, Australia and New Zealand.

All the Arab countries combined translate no more than 330 books annually, a number not exceeding a fifth of what small countries like Greece translate. Israel alone translates about 500 books.

Since over a thousand years ago, i.e. during the Mu'amoon caliphate more than a thousand years ago, the Arabs have not translated more than what Spain translates annually!!

The knowledge needed today includes:

- **Knowledge of Allah and His unseen things**: The Almighty says: «**So know that indeed there is no deity besides Allah.**» *(Mohamed: 19)*. This knowledge has no specific concern or apparent essence. It is the first thing that a human should recognize, no matter how much knowledge he has, so as to recognize the meaning of his existence in this universe. He must know his fate and what awaits him after his departure from this life. All this is suitable because it makes man be in a state of perpetual readiness, adjusting his existence in this life in accordance with what awaits him.

- **Knowledge of the Law of the Most High**: so as not to deviate from the goals he seeks or his fate that awaits him. Even if he is exposed to extraordinary situations or Western influence, he can weigh them with the scales of Allah's law and not by the scales of injustice.

(1) Ahmed El Khamlishi, A Defeat that We Should be Aware of, Al Ribaat, Al Amniyah Press, pp.192, 193.

- **Knowledge of the universe and its sciences**: or understanding reality, whether from the humanities or technology. Whoever fails to look towards these sciences will be incapable and handicapped of seeing anything. He will be in isolation during this time, a consumer of others production. Those 'others' will control him. A community like this will be as a herd of animals, to be led in any direction.

C. Understanding (Fiqh) the Sunnah and Adopting it:

Allah's traditions are apparent in both His creatures and His creation. They motivate man to work until he achieves his goals. Allah has taught us that whoever held back from adopting these examples, his fate will be fiasco, except what Allah set right for His prophets and His holy men using miracles.

Allah, the Great and Mighty, explains in the Holy Qur'an the fate of people's actions of mayhem. He taught us that whoever does anything will receive a fate in kind. The Almighty says: «**Similar situations (as yours) have passed on, before you, so proceed throughout the earth and observe how was the end of those who denied.**» *('Al 'Imraan:137).*

Therefore, Allah's will moves along fixed rules and judicious traditions, where we find the joining of causes and effects, introductions and results, although Allah is capable of anything. Whoever walks on this earth is following in the footsteps of the situations of nations, carefully considering history, aware of the news, he will find the truth of these secure divine traditions, and it is that the good will be successful and the bad will fail.(1) Allah, to Whom is prescribed all perfection and majesty says: «**And We sent to no city prophet (who was denied) except that We seized its people with poverty and hardship that they might humble themselves (to Allah) Then We exchanged in place of the bad (condition), good until they**

(1) Wahbat El Zuhaili, Al Tafseer Al Muneer, Damascus, Dar Al Fikr, 4/98.

increased (and prospered). and said, Our fathers (also were touched with hardship and ease. So We seized them suddenly while they did not perceive.» *(Al A'raaf:94-95)*

2. Precautionary Measures:

If the previous points are conditions for dealing with globalization and those who created it, there are precautionary measures that must be considered to prevent everything from being blown away. Goodness in that case would change to evil and ordeal and the Muslim's mission would be converted from one of virtue to that of a fearful ghost, from a pioneer constructing and building a civilization to a fallen civilization susceptible to being dissolved.

We find these measures in the Sunnah of the Prophet (pbuh). He recommended that so Islam would continuously remain in power, glory, justice and honor, with every oppressed and deprived person turning towards it.

A. Kindling the pride of fanaticism:

The Prophet (pbuh) forbade us from calling for fanaticism or supporting it. Abu Hurreira, may Allah be pleased with him, said that the Prophet (pbuh) said, «**Whoever stopped being obedient and left the group, and died the death of pre-Islamic days..., or fought under the flag of ignorance, or became angry due to bigotry, or calls for bigotry, or aids bigotry, and is killed, he was killed as in the pre-Islamic days... and whoever leaves my nation, beating its pious and dissolute, and does not shun its believers, and doesn't keep his promises is not with me and I am not with him.**»[1]

The Prophet (pbuh) said: «**Whoever calls for fanaticism is not from us, and whoever fights for fanaticism is not from us, and whoever died for fanaticism is not from us.**»[2]

(1) Reported by Imam Ahmed in his Musnad, No. 7603.
(2) Reported by Abu Da'oud.

Thus it is clear that the corners of globalization are five: objectives – internationality – means of communication – pace – interests.

B. Mischief throughout the land:

Allah, the Great and Almighty says: «**Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth (to cause) corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land.**» *(Al Ma'idah:33)*

Mischief through the land is destructive to Muslims and all mankind. Islam does not accept any harm to people, even if the afflicter is Muslim and the afflicted is non-Muslim, because this contradicts the aims of Sharia referred to previously.

C. Killing of a party to a Contract:

Islam regulated and organized all aspects of life. A main feature of globalization is the multiplicity of conventions, international charters. Therefore international charters and agreements have become known in our contemporary lives as well as misdeeds towards the contracting parties. This ac has become normal, and Islam threatens anyone who kills a party to a contract. The Prophet (pbuh) said: «**Who ever killed a party to a contract will never smell the air of heaven, and its smell can be found as far away as a walk of forty years.**» (1)

One of the characteristics of the Prophet (pbuh) is his fulfillment of obligations and promises, for he said: «**I don't break promises nor do I withhold assistance.**» (2)

(1) Reported by Bukhari, The Book of Tribute and the Action of Deposit, Chapter Six, Who Kills a Party to a Covenant Without an Offense, no. 6930.

(2) Reported by Abu Da'oud, Book of Jihad, Chapter on Faith and Interference in Conventions, no. 2757.

D. Illegal Bloodshed

Ibn Mas'oud, may Allah be pleased with him, said that the Prophet (pbuh) said: «**The first to be judged among men is in bloodshed.**» [1]

Ibn Abbas, Allah be pleased with him, said that the Prophet (pbuh) said: «**The most hated by the almighty are three types of men, an atheist in sanctuary, the seeker of paganism in Islam, and the claimant of the blood of a person without the right to shed his blood.**» [2]

It is not correct interpret to limit the shedding of blood to Muslim blood, i.e. this refers to the blood of the Muslim and the non-Muslim. We are in great need today to know our duty towards humanity. Allah, the Great and Almighty, ordered his worshipers to: «**And do not kill the soul (i.e.; person) which Allah has forbidden, except by right. And whoever is killed unjustly, We have given his heir authority, but let him not exceed limits in (the matter of) taking life. Indeed, he has been supported (by the law).**» *(Al Isra':33).*

E. The Choice of Violence:

Resorting to violence is attributed to an evil nature. The human being who fails to understand his situation resorts to violence in search of redemption. The Prophet (pbuh) continuously recommended kindness and clemency with everyone. The message of Islam is mercy for the world, and kindness is from mercy.

The appearance of some Muslim sects that have chosen violence as a means and approach may be due to a secular disposition that was not rectified by faith, together with the absence of understanding the situation that grasps the consequences. The absence of

(1) Ibid., Bukhari, The Book of Religions, the Chapter of the Almighty saying, «**Who kills a believer, his reward is hell fire.**» No. 6357.

(2) Ibid., Chapter of Who Demanded the Blood of a Believer without Right, No. 6374.

understanding the reality is the cause of the failure, and the failure leads to violence.

Abi Imamah Al Bahilee, may Allah be pleased with him, said that the Prophet (pbuh) said: «**Allah loves kindness and accepts it. He assists kindness what does not assist in violence.**» [1] And also the Prophet (pbuh) said: «**Allah is kind and loves kindness and grants for kindness what he does not grant for violence, and what is not granted for other things.**»[2] «**Growth and blessings are in kindness.**» [3] And he said: «**Whoever deprives someone kindness is deprived from goodness.**» [4]

No one believes that kindness is only required towards the Muslims. Aisha, may Allah be pleased with her, said: «A group of Jews came in to see the Messenger of Allah (pbuh) and said: 'Humiliation upon you.' I said: "I understood that and I said: 'Humiliation and curse upon you.' Then the Prophet (pbuh) said: '**Take it easy Aisha, Allah loves kindness in all matters.**' I said: 'O Messenger of Allah, did you not hear what they said?' And the Messenger of Allah (pbuh) said: '**I said 'And upon you'.**» [5]

This is a complete example of the kindness that teaches us to do kindness no matter what or who, without admitting inferiority in our religion, like rough nature, the traits of polytheists and atheists. The sword of infidelity and wantonness has nothing to do with kindness.

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(1) Al Moa'jam Al kubeer (The Big Dictionary), by El Tabarani, No. 7475, 8/95, reported by Imam Ahmed, «**Allah loves kindness and accepts it and assists kindness and not violence**».

(2) Reported by Muslim.

(3) El Tabarani, No. 2458, 2/348.

(4) Reported by Muslim.

(5) Reported by Bukhari.

The Muslim and Globalization
A Future Perspective

It may be useful to look with a future perspective at possible relations between Muslims and globalization.

1. The Merits of globalization:

Although globalization has demerits, dominantly and prevalently, it also has merits that Muslims should do their best to invest them.

a- Its advanced technologies of Internet and space technology, through which Muslims can convey the concepts of Islam and invite all people to it, Muslims and atheists. A number of attempts at this have taken place, and they may have a good impact if Allah wills and increased development continues.

b- Globalization can be regarded as an instigator of civilization and a stimulus for cultural protection and adherence to the self. And achievement of coalition with globalization can be regarded as far removed from dissolution, and confirmation of the method of urging each other towards civilization, as well as enrichment through diversification.(1) Whereas, Muslims will be compelled to review its factors by reception, renewal, enhancement and creativity, and thus confront this new invading controller.

C - To make use of the international laws, trade agreements, etc., for communication and conveyance to others. What hinders the Muslims today from taking off is the siege that has been laid upon them by others.

d- Professor Omar Ebeid Hassanah has observed precisely that the technologically enabled countries, the controllers of the globalization vehicle today, are the countries that contain nationalities, deep roots,

(1) Omar Ebeid Hassanah, Preface to The Phenomenon of Globalization: A Critical View, Al Ummah Book, (86), Qatar.

colors, races and classes. They are similar to cultural and social islands with their distinct characteristics within the periphery of the big state, which was not able to digest them, despite, all great capabilities and attempts.[1]

Against the advantages of globalization we find the diseases of the West and its community, which can be summarized as follows:

2. The diseases of the West:

Yes, the West has its diseases, despite the apparent advancement and hegemony, for it is ill and decaying, and this is clear in all its aspects of life.

At the social level we can't find anything to call a family. According to a report published in a French newspaper Le Monde, two years ago it is apparent that 53% of the women in France deliver their first infant out of wedlock, and 40% of the total registered deliveries are out of wedlock. So what will be the consequences for the family in this way?

Prof. Omar Ebeid Hassanah mentioned in the French magazine VSD some terrifying facts about connubial social intercourse finishing by saying that there is a new type of relationship that is starting to destroy our lives in the West. It is he marriage of deception and its philosophy is summarized like this: we can love each other, but it is impossible for the couple to live a matrimonial life. The number of those retreating from marriage and the number of divorces is constantly rising. It was more than 13 million cases in 1981, so how many is it today? Also, the number of single self-supporting families increased reaching over 723,000 families in 1976 and more than 1 million in 1981.[2]

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(1) Ibid.

(2) Omar Ebeid Hassanah, Preface to Family Disintegration: Proposed Causes and Solutions, Al Ummah Book, (83), Qatar, 2000.

The latest statistics disclose that most newborns in Britain are illegitimate. This is the first time in which the illegitimate birth rate exceeds the traditional since the beginning of registration of births in Britain.

The European Commission for Social Affairs has declared that one woman out of five is a victim of violence.

The Belgian Senate has adopted a draft law that allows same sex marriage, making Belgium the second European country, after Holland to allow such marriages. The law was carried by a vote of 46 to 15. The law states that a couple of the same sex shall have the same rights as the couple of different sexes, especially in the field of ownership and inheritance, with the exception of the rights connected with adoption and filiation.

A public opinion survey conducted in Britain disclosed that more than half of the young men in Britain, and 28% of the total population use narcotics. This increases he pressure to reform drug laws. The same survey disclosed that 1% of the youth within the age range 16 – 24 years in Britain used narcotics and 5 million people smoked marijuana or hashish regularly, and more than two million persons used narcotics like cocaine.

Dr. Stephen Scott from the Psychiatric Institute in Britain said, «The phenomenon of poverty shrank greatly in Europe, but the rates of exposure of children to psychological diseases remained as before.»

The American news network CNN mentioned that the abduction of children in many US states increased sharply, evoking general fear and anxiety in the American community. The report also disclosed that this phenomenon had escalated to an epidemic, instilling fear in every house. One of the aspects of the concern about this phenomenon may be represented by the switch of the American TV networks from the speech of President Bush to another announcement reporting on child abductions.

This is what globalization wants to universalize and globalize in the world, i.e. a civilization that appears economically, industrially and technologically advanced, but whose essence is ruin and emptiness, despite its human rights and democracy. If we want to enumerate other examples, the pages would not be enough. Inasmuch as there is advancement, there is ruin at the spiritual and moral level. There is a second paganism that exceeds the pre-Islamic paganism, which the Holy Qur'an mentions and its most beautiful descriptions are in:

a- Suspicion of the Ignorant: «Say, 'Indeed, the matter belongs completely to Allah.' They conceal within themselves what they will not reveal to you. They say, 'If there was anything we could have done in the matter, we (i.e., some of us) would not have been killed right here.' Say, 'Even if you had been inside your houses, those decreed to be killed would have come out to their death beds.' (It was) so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.» *('Al 'Imraan:154)*

This suspicion is as a result of weakness of faith in self and absence of correct belief. It means lack of trust in Allah and what he has, and the inability of man to meditate on the universe to know his Creator and to know his fate after this life.

b- Judgment of the Ignorant: «Then is it the judgment of (the ignorance they desire? But who is) better than Allah in judgment for a people who are certain (in faith). » *(Al Ma'ida:50)*

Before man is the judgment of Allah, the Great the Almighty, or the judgment of his liking. The clear differences between them will not be hidden. The judgment of his liking is only tyranny, going astray and deviation from the nature in which Allah created man, as we saw before. But the judgment from Allah means justice

and kindness upon man in this life and success on the Day of Resurrection

C- **Adornment of the Ignorant:**We find this in what Allah the Great ans Almighty says: «**O consorts of the Prophet! You are not like any other women. If you fear (Allah), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire; but speak a speech (that is) just. And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish salat and pay zakat and obey Allah and His Messenger.**» *(Al Ahzab:32 - 33)*

No one is ignorant of the misery today's women suffer from, whether they are in the East of the West. This is due to a characteristic of the pre-Islamic period that opened the door for adultery. The families became lost and dispersed. The previous examples suffice.

Fanaticism of the Ignorant: «**When those who disbelieved had put into their hearts chauvinism, the chauvinism of the time of ignorance. But Allah sent down. His tranquility upon His Messenger and upon the believers, and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.**» *(Al Fat'h:26)*

The fanaticism of ignorance is unlimited fanaticism and violence. Reports of racial segregation, which we always hear, is probably due to fanaticism of ignorance. Also the violence that is spread through some Western countries is an expression of this fanaticism, a main characteristic of pre-Islamic days.

The fact that this symptom can be found in the West more than in other countries is supported by statistics and reports.

Globalization aims to impose a specific and conduct. This means the imposition of these characteristics of ignorance that the Holy Qur'an speaks about. They are characteristics declaring the damage of materialistic Western civilization.

3. A Future Vision:

We previously referred to some of the aspects of globalization and their manifestations in the cultural, political, media and social areas. We also referred to those factors enjoyed by the nation that make it capable of vindicating itself and participating with others in building an international civilization. And we also referred to some ways by which Muslims can deal with globalization and its imminent collapse through Islamic values, and we disclosed some positive aspects of globalization and darker aspects of the others civilization.

The urgent question is: How do we see the future of the Muslims with globalization? The quick answer is all the future for the Muslim is good; he possesses the factors for a high civilization that is a safe spiritual refuge for the world. He only has to make the best use of the merits of this wonderful newborn globalization and be armed with certainty. The civilization of the other has disclosed its bankruptcy due to the absence of high human values, so much sought after by the people of the West. The Law of Allah the Great and Almighty in this world confirms the fading of the civilization that degrades the values, mo matter how elevated and built up it is.

But what is today's Muslim's stand against this target. What is the stand of the defender who is doing his best to refute accusations leveled against him? This is all due to the arrogance of the international powers against Islam. On the one hand, this could be the result of centuries of deterioration and retardation on the part of Muslims. On the other hand, it could be the result of ignorance of the Muslim to his duties and his mission as Khalifa to the universe.

Whatever the case may be, there's no denying the increasing interest in Islam and Sharia in the Muslim lands, individually, religiously and administratively at the level of public affairs.

If we return to the Holy Qur'an, we will find that it promises the righteous believers to be the successors of Allah on the earth and

the leaders of the world, if their belief and righteousness is fulfilled. The Almighty says: «**And we have already written in the book (of Psalms) after the (previous) mention that the land (of Paradise) is inherited by My righteous servants.**» *(Al Anbyia:105-106).* This is the way of Allah the Great and Almighty. Whenever the arrogant become more supercilious, the forceful become more tyrannical and the corrupted become much more corrupted, it is a must for the righteous to return to this land, colonize it and return it to its safe nature. The Almighty says: «**Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those' before them' and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating anything with Me. But whoever disbelieves after that, then those are the defiantly disobedient.**» *(An Nur:55).* With these two conditions of belief and righteousness, the khalifah of Allah on earth will be achieved.

And if these verses speak about Muslims as khalifah on earth without any space and time limitations, which is similar to the norm, then the Prophet (pbuh) who does not just say as he likes, brings good news to the Muslims in more than one hadith, where he says in the coming time of civilizations, the pioneer will be the Muslim.

From that, the Prophet (pbuh) says: «**Allah promised the land to me and I saw its wests and easts, and the rule of my nation will reach what He promised to me.**» [1] He also said: «**This matter will reach wherever day and night have reached, and Allah shall not leave an urban or rural home without this religion entering**

(1) Reported by Muslim, The book of Seditions and the Conditions of the Day of resurrection, Chapter on the Destruction of this nation by each other, No. 5144.

it, most honorably or most humbly, an honor by which Allah honors Islam, and humility by which Allah humbles disbelief. »[1]

In another hadith, the Prophet (pbuh) relates for us the clear tidings by saying: «**The prophecy will be among you as Allah wills, then he will lift it if He wills to lift it. then a succession will take place in accordance with the approach of the prophecy, and will last as long as Allah wills it to last, then He will lift it if He so wills. Then will come a biting reign, and it will last as long as Allah wills, then He will lift it if He wills for that. Then there will be a compulsory or fatalistic reign, and it will last as Allah wills, then He will take it away if He wills to take it away. Then there will return a successor in accordance with the prophetic approach.**»[2]

This hadith illustrates the stages that the Muslim nation will pass through. And no doubt every stage is distinct from the next at all levels, e.g. the level of the relationship between the ruler and the ruled, or in the relationship between this life and the hereafter.

The two stages of the prophecy and the righteous caliphate are convergent, where the caliphs were on the line of approach of the Prophet (pbuh), and the Prophet (pbuh) recommended the following of their traditions (sunnahs).

But the stage that came after the righteous caliphates was devoid of the prophetic word 'khalifah', instead the word 'reign' is used, and this is a clear illustration of the difference between the two stages.

The stage of the compulsory or fatalistic rule, which was the forth stage, is characterized by the second shock to hit the Muslims. That was the entrance of colonialism into their lands and minds, where the rule of Allah was replaced by the rule of imported laws, accompanied by tyranny and vast suppressions. And we could add to that the new strong colonization represented in globalization.

(1) Reported by Imam Ahmed, No.16344.
(2) Reported by Imam Ahmed, No.18434, 4/273.

In the hadith, there is a new addition and good news for the Muslim, which the Prophet (pbuh) expressed by saying: «**Then there will be a succession in accordance with the prophetic methodology.**» Then he stopped speaking. This is a tiding of the return of the khalifah in the prophetic methodology after the two non-caliphate reigns, and the last stage in the history of the Muslims.

This hadith explains the Muslim situation vis-à-vis globalization. It tells him the required role to play, explains that its harms and its benefits take nothing away from the Muslim if he strongly adheres to his references, values and religion, and that the victory, triumph and pioneering role are await him. The globalized world is in greater need of someone to show it the way to its Creator and to let it know its fate.

In short, globalization appears as a fearful, fatal ghost, eliminating identities and values of the communities through invasion of ideologies, spread of immorality and depravity, underestimation of virtues and glorification of material interests. But the issue is quite different for the Muslims, and that is due to their reference point and high values that are capable of confronting it, their personal makeup that is comprised of faith, knowledge and righteousness. If we return to path of the Prophet (pbuh) we will find the details of all these factors.

Globalization..
and Submission of an Islamic Economic Framework

By: Dr. Rida Abdul Salaam(*)

After more than fifteen years of capitalist globalization, many disorders and economic, political and environmental problems have appeared on the horizon. Globalization has failed to salvage the world from crisis. From the East, Russia and Asia suffered, in the South, Latin America suffered, in the North, Europe suffered, and debt is overburdening the developing countries.

Introduction:

The Muslim nation is living in one of the darkest periods of its history, after becoming intensively exposed to the information and communication revolution. This is represented in economic retardation, dictatorship and illiteracy, etc. It has reached its peak when terrorism and dictatorship became linked with Islam at this current era.

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Therefore, the phenomenon or process known as globalization has imposed a big burden and massive challenge on the Muslim nation generally, and particularly on the educated.

Before entering the details of this challenge of putting forward the Islamic economic framework, there is a fair number of questions that must be answered, like what is globalization essentially and when did it start.

Is it a phenomenon of the past few years, as many think, or is it deeply rooted in history?

Was the Islamic advancement (ideologically, culturally, linguistically and commercially) of fifteen centuries ago a form of globalization?

And if globalization has taken place before, then what are the factors of its reemergence?

Can the present globalization scheme last forever, with an everlasting victory for capitalism, as Francis Fukuyama, the author of the book, «The End of History» and the Seal of mankind (1998) alleged? Or is its fate collapse and failure as Harold James, the author of the book, «The End of Globalization» (2000) alleged?

And if the latter, then when is the collapse? And if the collapse is an inevitable fate for new liberalism, is there an alternative?

The last question takes us to the second part of the research, which deals with the challenge of laying the Islamic economic framework and not an Islamic economic system.

Hen what are the obstacles to putting forth an applicable Islamic economic framework inside the Muslim nation?

«Maybe something harmful is beneficial». The barbaric savage attack on Islam may become a turning point in the history of this nation if utilized in the best way, and invested in a good manner, as

Allah, the Most Blessed and Most High, wanted for His religion. So globalization, with open skies and the unrestrained desire of the non-Muslims to know this giant (Islam as the Westerners describes it) imposes the thinkers of the nation to deliver a moderate vision that reflects the magnanimity, beauty and even handedness of this religion. That would be a vision that accepts the other, instead of refusing him, respects his ideology instead of ignoring him, as long as his vision does not contradict the essence and aims of this religion.

Although it seems to many that globalization has negatively affected Islam, with full certainty I believe that it is the golden opportunity for Islam and its nation to lead the world for the salvation of mankind from their oppression, darkness, differences, ignorance and fighting.

There ought to be an Islamic reaction towards globalization that reflects the beautiful picture of Islam. (1)

(1) Akbar Ahmed, Islam Under Siege Living Dangerously in a Post- Honour World (Themes) for the 21st Century), The Globalist, Sunday, July 20, 2003.

The First Topic
Capitalist Globalization
and its Future as a Positivist System

Arrangement:

This research deals with the review[1] of the essence of globalization, its history, factors of its emergence, possibilities of its collapse, and finally the unavoidable alternative, and this will be in the following detail:

First: What is globalization?

Although the correlation of the expression globalization with economics or economic studies, especially the international ones, is a common belief, the expression is very comprehensive, covering all aspects that affect the course of human life. But if we don't stress the economic perspective of globalization, the discussion shall be triggered on its causes, i.e. all the factors that contributed in reaching an application resembling completeness, at the international level, of economic liberalization policies, that in their nature remove traditional restrictions and protectionism, which historically hindered the freedom of movement of goods, services, capital and individuals across national borders.

The common expression for the present operation that is observed in the world economy is 'globalization', which is sometimes called 'new liberalism', or 'Casino Capitalism', or 'disordered capitalism', or 'Anglo-Saxon economics'. Sometimes it is called 'Westernization' or 'Americanization'. [2]

(1) For more details, see the researcher's books: "The Collapse of Globalization: Is it True that History Repeats Itself" and "The Collapse of Contemporary Globalization as it was Collapsed in its First Stage by the Great Recession", Alexandria, University House, 2003, pp. 21-31.

(2) Harold James, The end of 'Globalization: Lessons from the Great Depression, Harvard University Press, London, 2001.

Second: Is Globalization a New Phenomenon?

Many people mix between globalization, as a phenomenon or an operation and the word globalization as a linguistic expression. Therefore, when we speak about globalization, we must distinguish from the start between globalization as a terminology and globalization as a phenomenon. The common belief is that globalization is the phenomenon of the past two eras, a mixture between terminology and phenomenon, which is a matter worth explanation.

1- Globalization as Terminology:

According to the Organization for Economic Cooperation and development in Europe, the term globalization was used for the first time in 1985 by Tudor Luft in the expression 'globalization of the market. Luft had used this terminology to describe the changes that had taken place during the previous two eras of the world economy. In confirmation of this view, Silva Ostry (2001) through her review of the book by Robert Geeleen (The Challenges of Global Capitalism" (2000) stated that the word 'globalization' had appeared for the first time during the second half of the 1980s, and had now become a buzzword in the language of international relations.[1] Some others mentioned that the term globalization was introduced in the Oxford English Dictionary at the end of 1962. [2] Use of this terminology has continued since then, expanding during the 1990s, although later it lost a great deal of its luster, especially after the financial crises, specifically those that hit East Asia. [3]

(1) S. Ostry, The challenge of global capitalism: The world economy in the 21st century (book review), American political science Review, March 2001.

(2) O' Rouk& J. Williamson, When Did Globalization Began?, National Bureau of Economic Research (NBER), March 2000.

(3) ArifDirlik, Globalization as the End and the Beginning of History: The Contradictory Implications of Working Papers, Duke University, USA, 2002.

2. Globalization as a Phenomenon or Process:

In a valuable research, under the title «When did Globalization Begin?»,[1] it was confirmed that the world economy in 1913 was very amalgamated compared to its level at the end of the 20th Century. Many historians went beyond that, claiming that globalization dates back many centuries in the past. Rather than enter the details of these views, I direct the reader to our rich investigation into this subject.

Some researchers attributed globalization to the era of New World discoveries, e.g. Vasco De Gama and Columbus, which date back to 1500 AD. The movement of technology, plants, crops, animals and diseases that people had never seen before, and maybe from that time till now, was the result of their journeys. But the globalization that took place after these discoveries did not hold the cause of restricted trade; rather it was due to the migration of people and their capital, which resulted in the growth of international trade.[2]

But the dominant Western ideological view concerning globalization attributes the phenomenon to a relatively recent time. If the prevailing view were to go to the skeptical remarks on the establishment of long-distance trade and on the issue of amalgamation of world economy before 1800. After the Transportation Revolution in the 19th Century, Wollerstein (1991) held the view that many parts of the world were linked and amalgamated to the world economy, e.g. India, Russia, the Ottoman Empire and West Africa during the period 1750 – 1850.

To confirm this view some adopted the view that globalization, as a phenomenon did not begin until after the 19th Century, especially after the high decrease in transport costs. What originated from that was the balance of the prices of goods between trading

(1) O'Rourke & J Williamson, When Did Globalization Began?
(2) Ibid.

countries, which did not happen before the Transportation Revolution, where the prices of items were different from one country to another. Hence, European investors moved to invest in international markets until 1913 when these investments reached levels not reached again until today (when compared to the size of the Gross International Product).

It is enough to conclude by quoting the French author and diplomat Françoise Raines, who wrote in 1841, after the Industrial Revolution and the invention of the telegraph and locomotive. And when we read it, we realize that she wrote it for today's world.(1) «What will be the condition of the international community when there will be no specific country, i.e. no France or Britain or Germany .. or when all those communities will be in one organization? Under the shadow of that globalization, how will people express their feelings and by what language? Will every nation speak its language? With the joining of the telegraph and the railroads in comparison with Internet in today's world) distances will be removed, the movement of goods will be endless, but also so will ideas, which will be as if they had wings. When the borders between countries are lifted, how can we live the old situation of autonomy and subjectivity in such an atmosphere?» (2)

We conclude from this review that the world has known globalization as a phenomenon and an observation since over 150 years ago.

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(1) E. Rothschild, Globalization and return of history, Foreign Policy Institute, Summer 1990.

(2) In confirming the old unity ideas and global amalgamation, some quoted the example of the united Europe plan during the 19th Century. The idea of the unification of the European currency is not a new one. Some mentioned that the idea dates back to the period between 1865 – 1871, Some discovered that there were some plans to establish a European central bank in the future, in addition that some found a new currency unit sample with a proposed name, which is the europe. But due to internal and institutional political pressures in France, Germany and Britain, those attempts failed to create a unified currency before the recession of 1870.see: O'Rouke & J Williamson, When Did Globalization Began?.

Third: What are the Factors in Consideration of New Liberalism «Globalization»

Due to the previous review, the question arises about the return of the Western capitalist globalization scheme after its collapse in the late 1920s? In fact, many factors came together, some of them attributed to the nature of the capitalist system itself, and to the situation and the economic problems of the fortresses of capitalism. Some others are attributed to the international situations and the economic, military and technological balance of power. We tried to list these factors and ended with six, which pushed capitalism to dominate the world.

1. The Massive Flow of Trade an Investment (Direct and Indirect):

Contemporary globalization is nothing more than capital accumulation at the international level, which is evident in the huge increase in the size of trade and investment, and the great expansion in international insurance, monetary flow and public and private loans.[1] Regarding this, some confirm that the international mergers did not move by politics, the Internet, or by the World Trade Organization. Throughout history, globalization basically moved through financial expansions. [2] Therefore, the historical principle is that trade and finance have the influence on the movement towards globalization, not science and technology, and surely not politics and culture. It is not by chance that, with all the technological advancements, periods of expansion took place in the financial markets and great growth occurred in international trade. [3]

(1) Leo Panitch, The state in a changing world, World Bank's world Development Report for 1997, Monthly Review Foundation, INC. October 1998.

(2) Martin Khor, What is globalization, Third World Network 2001, www.twnside.org..sg.

(3) Ibid., The Collapse of Globalization, p. 45.

2. Communications, Technology, Information and Transport Revolution:

Another factor can be added to the above, which is no less important. It is the drastic developments in technology, communications and information technology, accompanied by sharp decreases in transportation costs. [1] Francis Meade regarded the information revolution through the Internet and its development of public awareness as being as equal in importance to discoveries and inventions in printing and education over the last five centuries. [2]

Daniel Peale (1967) wrote that: «The average length between the discovery of a new technological innovation and the recognition of its commercial capabilities was thirty years during the period 1880 – 1919. Then it decreased to sixteen years during the period from 1919 to 1945, then to nine years during 1945 – 1967. Mow this number has decreased to where the productive periods of the most advanced technologies (like the computer) are measured by a few months and not years. » [3]

The most important result of the new revolution in information and communications may be the result of rapprochement and coalition between different parts of the world. It is enough to look at the amazing growth of the number and size of the users of the internet to recognize the extent to which the overlapping of the global era has become apparent what with political and geographical borders disappearing. The Keynesians and the supporters of social democracy were defeated everywhere by the Caumbe System which triumphed over national boundaries. [4]

(1) Soros, The Crisis of Global Capitalism, Perseus Books Group, 1998.

(2) HF Maude, Why the global economy needs nations, Aam Smith Institute, 1999.

(3) Fukuyama, Francis, The End of History and the Seal of Mankind, translated by Hussain Ahmed Ameen, Al Ahram Center for Translation and Publishing, 1993, p. 94.

(4) John Bellamy Foster, Contradiction in the Universalization of capitalism, Monthly Review Foundation, INC, April 1999.

3. The Natural Inclination of Capitalism to Dominate:

The most important thing to understand is that the present globalization scheme is simply reflecting the natural and historical inclination of capitalism, as an ideology and an economic application, towards internationality, domination or monopoly and finally non acceptance of the existence of the other. The failure of Keynesian policy was a direct cause leading to the shift to traditional capitalism. This was confirmed by the pioneer of the modern monetarism school by its head Milton Friedman."[1]

Therefore, there is no place for the so-called 'Third Way' in a capitalist community. Capitalism only recognizes and confesses to capitalism. What is propagated as social capitalism is merely an attempt to gain public opinion or success in an election campaign. And the efforts of the NGOs and the so-called civil community cannot be upgraded to the level of alternative or pressure source on the tyranny of globalization. Therefore, the main recommendation of this research is represented in the definitiveness of the research from the beginning, an Islamic framework for economic activity. This will be tackled later.

4. The Collapse of the Socialist System and its Ideology:

At the time the capitalist system was suffering an acute crisis, indications appeared in Europe of the birth of a new system called Communism. I 1917, the Bolshevik Revolution took place in Russia. That revolution was established on the principles of the communist/ socialist ideology. It believed completely in the state and the community, and not in the individual, who seeks the achievement of his personal benefit and interests, leading to the monopoly and poor wealth distribution of the capitalist system.

The socialist system was born and grew stronger, and then its star faded at the approximate age of 74 years.

(1) Friedman, Milton. Capitalism and Freedom, Translated by Yousif 'Alyaan, 1987, p.184.

From then on, capitalism began to write a new page in the history of applied ideology and economics, after it gained semi-complete international sovereignty as it had enjoyed the last three centuries before the twentieth century. This was not just due to the return of the socialists to capitalism, but also through the important changes that occurred and are still going on among the leading figures of the capitalist world itself towards an increasing release of market powers and shrinking of the role of the state in managing economic affairs for the benefit of private capital, whether local or foreign. That trend was known as privatization or the free economy. At the international level, and in accordance with the World Bank statistics it has been disclosed that among the 600 pieces of economic legislation, 595 dealt with the liberation of economic activity and encouragement of the private sector, which confirms the seriousness of the capitalist orientation, specifically inside the previous socialist countries. (1)

5. The Emergence of the Role of Political, Economic, International and Regional Mechanisms:

The international political and economic elements contributed in the shift towards applying capitalism. Through the Economic and Social Council affiliated to the United Nations Organization, and through the recommendations of the General Assembly for the respect of human rights and democratic reform, the nations in the east and West of the earth recognized the failure of the worn-out policies of the public sector, which had wasted the wealth of so many nations for so many years. It had led to administrative corruption, bribery and embezzlement, and finally to the impoverishment of the nation. It was a must to respect private ownership as a right among human rights and the encouragement of individuals to help them in

(1) See our book: "The Principles of the Political Economy" (Statistics from the International Investment Report, 2001), p. 151.

the establishment of the schemes and their participation in political and economic resolution.

The role of the GATT organization or the GATT Agreement is at the top of the factors that accelerated the sovereignty of the Western liberation policy. In 1994, at the Uruguay session, it was decided to establish the World Trade Organization (WTO), which organized a number of economic and trade activities including investment, production, customs restrictions, and services. More important than the above, it organized the protection of intellectual property rights, patents and trademarks. The USA was the principal supporter for establishment of that organization due to its dissatisfaction with the decision-making process previously managed by GATT, which required a unanimous resolution by a team of experts in closed session to listen to the trade allegations. [(1)]

Pursuant to that agreement, the states have to open their borders and remove trade barriers (customs impediments and tariffs) gradually, differing among the advanced countries to the medium and low-income countries. The latter were given extra time to arrange their situations before the semi complete commitment in the year 2005. Hence, if the internal economy is not strong, it will not be able to compete with imports. Consequently local industries will die and factories will close their doors, labor will be displaced, unemployment will rise, etc. Therefore I see economic reformation as the only way out of the problem. We must assign the mater to a special project that is capable of production, creativity and development, and can achieve sufficient profit, and hence strong enough to plunge into the torrent of local and international competition.

We conclude from this that the international economic mechanisms like the World Trade Organization, the World Bank

(1) Jerry Biertles, et al., "The Madness of Globalization: Refutation of the Fears from Open Trade", translated by Kamal El Sayid, Al Ahram Center for Translation and Publishing, 1999, p. 142.

and the International Monetary Fund, which organize the operation of the shift towards the private sector, had played a pivotal role in the rise of capitalism and its domination of the international economy. All these developments drain in one direction, which is capitalist liberation, because if you are willing to join any of these unions or organizations, you must liberate your markets and policies first. Not only that, but you might abandon some of your heritage and values if joining should so necessitate.

6. Intensification of the Role of International Corporations (Multinationals)

Although multinational corporations have been present since the first half of the 1900s, and even since the beginning of the colonial era (The East India Company) they rose from the horizon and their role increased during the closing stages of the 20th Century. Previously we discussed technological developments in the capitalist Western world. But if we examine the matter carefully, we find that 80% of the technological inventions and innovations took place and still take place inside the multinational companies and corporations.

With respect to production, their production levels tripled the international trade volume during the 1970s. They are the main controllers of international trade, either directly or indirectly. Also, international economic developments have given the multinational corporations new dimensions, through their direct foreign investment.

During the past 15 years, the world witnessed great changes, either at the political or economic levels, all of this leading to the situation of so-called globalization. The power and influence of the multinational corporations has contributed effectively and positively towards this. Simultaneously the changes within the international political and economic environment positively affected the activities of multinational corporations by creating a climate favorable for direct foreign investment operations.

Fourth: What is the Fate of New Liberalization (Globalization)?

Is this the end of history and the eternal victory of capitalism, as Francis Fukuyama concluded in his book «The End of History» (1993)? And so will capitalist globalization go on the one-way road by which humanity will live in welfare on a planet with no wars? Or is it the end of globalization, the new liberalism as Harold James concluded in his book «The End of Globalization» (2001) due to containment of the distribution tools of capitalism?

After more than 15 years of capitalist globalization a number of deficiencies, risks, and economic, financial, political, social and environmental problems appeared on the horizon. Globalization had failed to save the world as its propagators had claimed, and the world was in crisis. Financially during the 1990s, no place in the world, without exception, was safe from falling into claws of a financial or economic crisis. Russia and Asia suffered in the East, in the South; Latin America (Mexico, Brazil and later Argentina and Venezuela) suffered and is still suffering. In the North, Europe suffered as well as the United States. The debt burden inflated and the developing countries were overburdened in trying to meet their development requirements. In terms of economic levels, the capitalist world is suffering from a strangling recession and wasted productivity.

At the international equilibrium level, the gap between rich and poor expanded and many nations became marginalized, to the extent that many classes in the capitalist communities were also marginalized. In the US (the castle of contemporary capitalism) alone, more than 20 million people live under the poverty line, and more than 2.5 billion people worldwide live below the poverty line.

Many new phenomena appeared at the international level, like international terrorism and ethnic strife.

This is in contrast to what the propagators of globalization alleged in their support for democracy. Globalization, with its leadership of the great corporations that possess the pressure means and effects, had marginalized and damaged international public opinion. We should forecast what will result from the amalgamation of the media into one medium, or be possessed by one person, like Berliscone in Italy. Will it be possible to broadcast other than what the owner or controller wants? Internationally we find that globalization, with all its tools, is propagating for Western ideology and culture, and by doing so it is destroying thousands of other cultures and values. In a situation like this, it is impossible for us to expect less than a clash among those who have different cultures.

There are other new phenomena coming out of multinational corporation absolutism, which are the operations of amalgamation and ownership. Can we speak apart from the concept of domination of the consumer? The answer, and I find nothing wrong with it, is negative. The freedom that Smith calls for is based on competition and condemns monopoly. Do all these indicators no have meaning for the future of international capitalism, especially after the calls and screams against globalization that have emanated from every corner of the world? And even new socialist trends are starting to appear in the arena. Will capitalism turn against itself? Or is the international institutional structure incapable of protecting international capitalism from collapse?

There are a number of studies[1], starting from examinations into capitalism during the past years that show that the demise of globalization is definitely coming, and that globalization itself has examined the factors of its demise even at the level of the capitalist

(1) See our research: The Collapse of Globalization.

world itself. And there is nothing more indicative than the continuous popular opposition to any multi-party agreement, or one that calls for the protection of international investment. Even at the official level, a president of any great country, e.g. Chirac could oppose such an agreement. Therefore, if there were anything good in capitalist globalization, the mechanisms of its destruction would not be appearing in its home.

Even the international institutions that we have reviewed are nothing but masks hiding behind which are the capitalist countries that are real decision makers, as Huntington confirmed in his famous article. Therefore, although they are apparently international organizations, in reality the developing and underdeveloped countries have little to do with them. Their presence merely completes the form necessary to contemporarily portray international capitalist colonization.

We conclude from this comprehensive review that we are living in a world of great capabilities, which cannot be denied, and which is, according to the expressions of some of them[1] in describing it, «part promise, part imagination and part reality». However, the world of globalization is also full of many risks, as we have shown.

(1) Akbar Ahmed, Islam Under Siege Living Dangerously in a Post-Honour World.

The Second Topic
The Challenges of Laying Down an Islamic Economic Framework

First: Islam and its correlation with globalization:

After the collapse of socialism the capitalist star rose again, especially traditional capitalism, just as Islam, as an ideology, also reappeared in the arena. Perhaps this is the most likely in my view, because capitalism as a system, and specifically the West, cannot live without a being chased by an enemy, even if its an artificial one. The capitalist were finished with socialism, so now it's the turn for Islam and it nation.

The writings have multiplied over the last years, beginning with Maxim Rodinson: «Islam and Capitalism» (1981), Milton Friedman: «Capitalism and Freedom» (1987), Salman Rushdie's «Satanic Verses», up till Huntington's «The Clash of Civilizations» (1994). But no book was more internationally controversial than Francis Fukuyama's «The End of History and the Seal of Mankind» (1993). This was especially true for its economic arguments, which portray a rose tinted future world under the flag of new liberalism. This was despite the fact that Fukuyama had lived a suspicious nightmare and bitter reality he negatively examined the liberalism whose praises he sang on another day.

Within this multitude of stumbling, no religion from among the prevailing religions, divinely revealed or otherwise, could face what Islam, its Prophet (pbuh), its followers and its nation have face and are still facing. During the years of the agony of the death of socialism, Islam had been characterized as the coming enemy that should be confronted for survival, and Rodinson was at the forefront of the theorists of that enemy. And in this direction the writings that

stood up against Islam and its prophet (pbuh) multiplied, either with or without knowledge about it (in most cases the latter).

Numerous writings shunning Islam appeared, in an attempt to make the world content with Western liberalism. These include the writings of Fukuyama, Huntington, Salman Rushdie's «Satanic Verses», and thousands of newspaper articles (among them the New York Times, November and December 2002) which at the same time overlapped the status of Western liberalism.

By the end of the Third World War (the Cold War), another writer appeared, Samuel Huntington, with his article of summer 1993 Foreign Affairs magazine «The Clash of Civilizations» forecasting that by the end of the Cold war and the disappearance of the ideological conflict between capitalism and communism, the coming conflict would be among the civilizations. He enumerated the names of about ten civilizations; at the head of the list was Islam. In fact, it was the crux of the conflict in the new century with the alliance with Chinese Confucianism in confronting the West. (1)

«A central focus of the conflict for the immediate future will be between the West and several Islamic-Confucian states.» (2)

Bur Huntington, like the other tendentious westerners did not escape from falling into, without intention, the error of showing the truth about liberal capitalism, which is the main cause of the conflict. He wrote saying, «the efforts of the West to propagate it democratic and liberal values so as to be values of international sovereignty, is nothing but a goal to sustain its military superiority and the expansion of its economic interests, which materializes in opposition and rejection of responses by other civilizations.» Should the other nations have to abandon their values from their civilizations just because they would not permit the spread of Western values and culture?

(1) Haazim El Biblawy, We and the West: is it the Age of Conflict or Accord? Al Sharooq House, 1999, p. 36.
(2) Samuel P. Huntington, The Clash of Civilizations, Foreign Affairs. Summer 1993, V72, N3, p22.

And if the Westerners demand that they abandon their civilization's values, do they accept that?

Although the evident failure of globalization is clear, many have tried to make us content with its being the best of all alternatives known to mankind, closing the door in front of any Islamic awakening or even to thinking about Islam as an alternative. After the collapse of socialism, the West initiated bitter criticism of Islam, pointing to underdevelopment and despotism prevalent in many Muslim countries.

Therefore, the Islamic world economic situation, in confronting the rest of the nations, is in need of a conclusive stance for reexamination and review. The Muslim nation has never been in need of awakening more than now. It has retreated much and urgent necessities remain standing that, working together with the modesty of this religion could deal objectively with the contemporary economic reality. Therefore it is a must to create mechanisms capable of absorbing what is new in production techniques, even if they are from the West, as long as they don't include contradictions to our true religion.

Second: The Mechanisms for Activating the Islamic Framework for Economic Activity

From the logic of the previous review, I did my best in the following pages to specify the mechanisms for delivering the goods to the world in a way that guarantees it the superiority and acceptance. No doubt it is a limited effort and open for discussion until we reach a complete vision on how to deal with the other. If we are searching for a mechanism for activating Islamic economic principles, we should know the difficulties that prevented the communication of these principles throughout the past centuries. Also, we must deal with the principles of our true religion and its higher ideals with an enlightened mentality, which absorbs the requirements and requisites of the era.

1. The Opening for Dealing with the Other: An Islamic Framework and not an Islamic System

The pillars of a so-called Islamic economic system were deeply rooted in Arabic writings during the past century. That system was distinct from the positivist systems of capitalism and socialism through the amassing of public and private ownership, whereby any one of them represents a source for the other. Also, it believes in freedom, but not the destructive, absolute capitalist freedom, or the looting of that freedom as is found in socialism. It is a bound freedom, bound through self-restrictions, «**He knows that which deceives the eyes and what the breasts conceal.**» *(Ghaafir:19)*. «**Worship Allah as if you see Him; if you do not see Him, surely He sees you,**»[1] and the legislative substantive restrictions of the authorities.

It is also the system that does not ignore the rate of the market, although it does not set aside the long-range planning and limitation of economic activity to lawful circles due to its goodness towards humanity. Also it is distinct by its system of belief in profit as a motive for expansion and creativity, while not ignoring the social dimension of production through a group of unique mechanisms, zakat at the head, and penalties aimed at keeping the Muslim from dropping to a level lower than adequacy, and not the subsistence line as set by capitalism.

2.The Necessity of Putting an end to Controversial Issues:

If we are talking about the Islamic economic framework, then did the Islamic nation resolve and is the Islamic nation resolving the features of this framework? For sure there are many that still tear the Islamic nation, and even members of one family differ among them. And if we stress on the economic field and examine one of its issues, bank transactions and interest rates, we will discover that there is an urgent need for specifications, especially when we are dealing with a new world in which we are in the limelight.

(1) Reported by Bukhari.

3. Development of the Prevailing Ruling System in the Islamic World:

It is useless or absurd to talk about the mechanisms of an Islamic alternative application or about an Islamic framework for economic activity without talking about the role and the responsibility of those in charge of the affairs of the Muslim world. Our true religion taught us and educated us in the hands of our Prophet (pbuh) and his righteous followers. If the ruler was righteous, the people were righteous. And the righteous ruler (because he is a protector) comes in a foremost rank that Allah will cast his shade over on Resurrection Day, where the only shade will be His. Corruption of the body starts in the mind.

When the ruler found the righteous example at the beginning of Islam glories and victories were achieved by this nation that mankind had not witnessed before, (or after!!) with the Islamic nation at that time conserving its dignity and superiority in confrontation with the rest of the nations. It also scored scientific achievements by which the contemporary Western civilizations built their sciences as they have written themselves.

Therefore, our Islamic Arab peoples are in need of a faithful leadership that knows how to address this nation and its movement, and invest to a maximum degree what it has of potent powers and capabilities. When this leader is found, the balance of power will be changed in the world, the direction of history will be shifted and a new page will be written on Islam. It will not be the new liberalism that Fukuyama dreamed of, and Milton Friedman before him. And this is what he said, and beware of it, vigilant students of the foreigners and orientalists. «If the suitable ruler is found who speaks suitably about Islam, it will be possible for this religion to appear as one of the great political powers in the world again.» [1]

(1) Yusuf El Gharadhawy, The determinism of the Islamic Solution: Imported Solutions and How They Harmed their Nation", Al Risala Corporation, 1995, pp. 10-11.

On his analysis of the causes of the bad situation for the Muslims, he came to the point for some of them where he said: «I see no reason for the bad status of the Muslims and their backward situation except in the failure of their scholars and scientists and the dominant influence of their rulers.» It is upon these two categories, as our Prophet (pbuh) told us, that the burden of responsibility for the retardation of the Islamic world falls. And if these two categories become faithful, recognize their responsibilities and deliver the good example, w shall deliver the greatest service to Allah's religion and will achieve the peace and justice to the whole world that we aim for. But if we remain still at the present condition of non-recognition of the reality of Islam, regardless of is economic, political and social aspects, and if we remain in our condition of economic and moral retardation, and our leaders differ instead of cooperate, all this while still insisting that we are Muslims and allege that we are upholding Islam, then we will deliver the worst indignity to ourselves. For no matter how much we exaggerate in our religion, the outside world will never believe us, nor will it respect us, and not even will they respect Islam until they see the Muslims themselves as good examples, living with what they say they believe in. [1]

The reality of the conditions of retardation and despotism found in the communities of those who believe in Islam has contributed in drawing an ugly picture of Islam. And although it is innocent, and proof of this is not needed since reality suffices, most Westerners judge Islam as being extremist and fanatic, whose adherents are sinking in these attributes. Any extremism and/or political despotism that does exist here is due to the ruling system, which only knows dictatorship and oppression.

(1) Mohamed Shawgy Al Fanjari, The Economic Doctrine in Islam, 1997,p.14.

4. Determination to Open the Doors of Independent Judgment (Ijtihad) in an Organized Islamic Framework

Since the life of any legislation becomes clear in its application, Islam has called for independent judgment and made for the mujtahid (legist) two merits if he was right and one merit if he was wrong. Islam regards ijtihad as the third source of legislation, after the holy Qur'an and Sunnah. The biggest shock the Muslims have inflicted upon themselves is the voluntary closing of the door of ijtihad since the later stages of the 4th Century AH. From that period, legal studies ceased, i.e. Islamic legal applications were frozen at that historical stage. This is confirmed by the confusion that prevails throughout the Islamic world in legislating various affairs that have developed recently in the Muslim's life. (1)

By closing the door, the general principles of Islam, and specifically those related to economics, were crippled in terms of meeting the changing needs of the community. If the scholars don't return to the principal legislative sources to extract the provisions from texts of the Holy Qur'an and Sunnah, limiting themselves to only returning to the ijtihad of the previous imams and then the people are obligated to do so. The didn't consider the fact that it was legislated for a time that is not theirs and for situations that are not theirs. Nor did they consider what those imams affirmed when they said: «Do not take from us; take from those from whom we took.» This means that you go back like we did to the roots, which are the Holy Qur'an and Sunnah.

And if underdevelopment prevails over the Muslims, the opponents of Islam allege that we are stumbling blocks in the path of their development and advancement. Doubt has even spread among the educated because the religious scholars refuse ijtihad and by their imitation they display their inability to meet the developing era needs. Today we are calling for the return to Islamic teachings and the necessity of application to its economic principles to solve

(1) Mohamed Shawgy Al Fanjari,Towards an Islamic Economy, Okaz Libraries Co. For Publishing and Distribution, 1981, p. 16.

the world's problems. Before that we ought to explain clearly and precisely these economic and Islamic principles and roots, and open the door of ijtihad on how to enact it and apply it with whatever will achieve the interests of every community according to its conditions of space and time. [1]

However, the matter has already affected some of them to the extent of describing the solution, which is presented in the name of Islam, as the solution of the economic problems of our present era. These are complicated economic problems; because of them the solution is unproven and impracticable, and contradicts the flexibility and ease of this religion because some of these solutions were delivered by religious scholars not specialized in this area or in any other. They utilized the understandings and interpretations of old scholars and imams. [2]

That mechanism shall not succeed. The opening of the door of ijtihad, if only the political administration would provide for such, would allow the persons authorized in dealing in the affairs of the Islamic world to be invited to assist the elite of the Muslim scholars, to be elected to an international Muslim council to study these new concepts and deliver the correct idea to which the whole Muslim nation would abide. Through this the Ummah will express its unity to the world, i.e. to the great entities of the others. All the Islamic research complex scholars spread out throughout the Islamic world may be the first brick in the foundation of this massive structure to be built. This is in addition to the participation of the economists who the Islamic countries abound in.

In this regard, let us not forget the necessity of the return of the religious scholars, to bring out their independent judgment for the economists, physicians, astronomers and others, so as to bring out their independent judgment on practical and legal constants simultaneously. Also, we must expand the study of economics within the religious institutions. This is the pivot of our review of the other mechanisms.

(1) Ibid. p. 44.
(2) Mohamed Shawgy Al Fanjari, The Economic Doctrine in Islam, pp. 44 - 45.

5. Development of the Religious Education Systems

Perhaps it would appear at first sight from this title 'development' that it is a call for the secularization of Islamic education. This is definitely not what is intended, and far be it for us to demand that. But religious education has for centuries been far from upgrading and going along with the new requirements for every subject. Therefore, a separation or gap has developed between the religious world and 'the reality on the ground', and has even reached the bursting point in many Islamic countries.

First of all, the science of Sharia has been established by human beings, i.e. individuals and not divine revelation. It is well known that this science was very advanced in its time, and hence stimulated the Islamic world and made the Islamic civilization dominant. But for the last thousand years, those sciences have only developed slightly[1]

The ampleness of the horizons and acquaintance of the religious scholars, especially in economic issues, which are the pivot of any research, are unquestionable requirements before deciding on for example, the usury issue and the causes of its prohibition. There is an essential demand to reach the level of understanding for which we strive. Who among the jurists who prohibit certain banking transactions and their associated interest are acquainted with the nature and the role of these banking institutions? Is refusal based on hearing that the institutions are Western without precedent or the items are Western?

Therefore, some of them wrote, "The nation is not in need of religious scholars who only have the ability to understand the world in which we live. What is more important and required are sociologists who, knowing the aims of the Sharia, can forecast the future to help in the development and management of the Islamic

(1) Muqtedar Khan, Islam's Future and the Importance of Social Sciences Globalist Paper, June 17, 2003.

community by more capable and effective methods.[1] There are some matters that are easy for the scholars to answer and deal with, e.g. what is halal and haram (permitted and prohibited). But what will happen if a question is directed to the religious scholars concerning the range of legitimacy or prohibition in joining the World Trade Organization? This issue, being contemporary, is outside the field of the traditional religious scientists. Therefore the development was a duty.

Our Islamic world is being called upon today to depend on itself in choosing the ideal road that will achieve its vital interests, preserve the values of its civilization and confirm its distinct human character. As it aspires to reach this goal, it is called upon to establish a community based mainly on scientific knowledge, specifically planning, using the research and study approach, and seeking the help of specialists and scholars. [2]

From the features of the backwardness in religious education accompanying development, the religious education curricula and their syllabuses have not been changed in most Muslim countries for more than two hundred years. Although the social science curricula in any place are checked and modified at any time the professor delivers his lecture. Therefore, we are not surprised when we see the development in the West and everywhere else except the Arab world. The main cause, according to some[3], is the catastrophe of a 'knowledge deficit' in the Arab communities that are the pivot of the Islamic resurgence.

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(1) Ibid. The Ummah today does not need Ulema who are incapable of knowing the world we live in. Rather, what is needed are Muslim social scientists who are also familiar with the maqasid al Shariah - the divine way - to help develop and govern their societies efficiently and effectively.

(2) Mohamed Faarouq El Nabahan, Research Papers on the Islamic Economy, Al Risala Corporation, 1986, p. 74.

(3) Muqtedar Khan, Islam's Future and the Importance of Social Sciences.

Conclusion

According to what we have mentioned of the eminent failure of the positivist ruling systems, and under the shadow of the truculent campaign against Islam and the Muslims, it was necessary for us to begin with a question: Why the Islamic alternative at this time? But if there is an Islamic alternative by which humanity can escape from its dilemma after ideological bankruptcy of the unsuccessful Eastern and Western experiments, It became a must to know the mechanisms and then to know the differences that keeps them from the Islamic alternative and its application, even inside the Islamic countries. Since 'one who lacks a thing cannot award it' the research must stress on the need to activate a group of mechanisms to find an Islamic framework for economic activity, which we the Muslims can apply it at first, then we could deliver it to others. They then shall embark boldly upon it as far as it is elevated to the international level.

We conclude from this research that if one questions the conflict now occurring in the world, and the spiritual and psychological crises that it is passing, the social uncertainty that it is burdened with and the moral decay that its citizens complain from, he would find the trend that should be dominating the world is Islam. The West is now bankrupt in its leadership and has failed to carry out its assignment.

Today's world is in need of a new message, bearing a new civilization, an internationally human civilization, with divine morals, neither eastern nor western, a civilization that joins faith and science, amalgamates the material and the spiritual and harmonizes between personal liberties and the good of the community,

It is a must to extinguish the destructive volcanoes and the calls for conflict, which speak of a rupture of relations between the North and the South, the clash of civilizations, the crusades, and we must search for how to cooperate on the basis of mutual respect. Here the large responsibility falls upon the Muslim world, especially in that dark and contaminated climate of campaigns discrediting Islam, which is in fact the only road for rescuing mankind.

The Islamic framework for economic activity can return the balance in the relations between individuals and the state. Medina was established 1400 years ago and, in the period of the companions of the Prophet (pbuh) and the righteous caliphs, it was a community based on the social and economic justice that Marx and Fukuyama never could have dreamed of. [1]

(1) Murad Hoffmann, Islam as an Alternative, translated to Arabic by Adil Al Mu'allim, Al Sharooq House, 1993.

Muslims and the Challenges of the Cultural Globalization

By: Dr. Ahmad Maaz Alwan (*)

One of the more dangerous situations is dealing with globalization by the standard of absolute refusal or absolute acceptance. It is important to understand it first, and then secondly limit its dangers, and third benefit from its technologies and means to support our civilized presence in the World. We must be active andeffective.

Preface:

Globalization is part of the post-modernity era. It revolves around issues like: the free market economy, Western liberalism, democracy, etc. This stage is still at the beginning, because many of the phenomena related to globalization are still in reaction and many of its results have yet to crystallize. The phenomena of globalization are not only ambiguous, but overlap to a great extent, which makes their separation a difficult matter. [1]

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(1) Hasanain Tawfik Ibrahim: Globalization... Dimensions and the Political Reflections, pp. 187.

Likewise, the illusions of globalization, as Paul Hearst and Graham Thomson say, are much more than its realities. What is unknown about it is much more than what is known. The illusions of globalization and the exaggerations circulating about the essence of its abilities, effects, channels, chances and risks, are the ones that increase the excitement and the ambiguity, about the essence of globalization.

In spite of the strong and surprising presence of globalization in most of the fields of contemporary life and philosophy, and its wide penetration in economics and international relations, and to a lesser degree in culture and local politics, still globalization remains the most ambiguous and controversial of the phenomena of economics, politics and culture.(1) The reason is that in the great phenomena known in history, the human feels that theorizing and preaching for it has preceded, in all cases, the living reality. But today it has become a tangible fact and people live with it, which has raised much fear and ambiguity.

The theoreticians and supporters of globalization see that it is generally positive. While others see that it includes several political risks that lead to the removal of borders between nations and the dissolution of national identity. What we are required to do in this stage is: First: understand it, diagnose and analyze it, and find out what it owns and what it owes. Second: Lessen its bad effects as much as possible, and make use of its means and techniques in the missionary activities for Allah.

If we tried to search for the basic factors of the present globalization, we would find them overlapping in the following: Economic, political, social, cultural and informational globalization. Globalization started with the economic concept. This link goes back to new liberalism, which came out victorious over communism after the fall of its citadel the Soviet Union. Then they raised the slogan of 'market freedom' that would solve the problems and realize a welfare society; not only in West but for the whole World. Then it started expanding in other fields. What concerns us in this research is cultural globalization.

(1) Abdel Khalig Abdalla, Globalizations: The Roots and Branches, pp. 44.

Cultural Globalization:

The manifested disadvantages and dangers of globalization loom in the cultural sphere. Some people make mistakes when they limit it to market freedom and the free movement of capital. It is a more complicated phenomenon than that. It is the ideology of new capitalism.[1]

Its roots go back to the end of the Cold War and the collapse of the Soviet Union, hence, the defeat of Communism; where its societies faltered and started looking for its salvation in formulas from Western democracy. In this manner, liberal democracy triumphed across the world, and the statement «End of History» came to light. And this was a direction which was developed later by Francis Fukuyama in his famous book «End of History» which changed to the largest contemporary attempt to mold a false universal awareness, designed to prove that capitalism will be the human religion forever and ever.[2]

Then Fukuyama sees the end of history or the end struggle and disparity by the triumph of political and economic liberalism or the triumph of Western civilization and its sovereignty over the world. He confidently says: «With the passage of the 20th Century, it is possible to speak again of a history for humanity with clear characteristics and aims, where most people will turn toward liberal democracy.» He is sure of its happening for two reasons: The first is related to the economics, and the second is related to what is called: the struggle to obtain esteem and respect.[3]

Michael Hayward, a Western thinker, points out that «the prevailing Western supposition points to the fact that cultural diversity is only a passing historical phenomenon that will be annihilated promptly

(1) Ibid., Abdel Khalig Abdalla, p.76.

(2) Alsayed Yassin, The Framework of Globalization, pp. 23-24.

(3) Waheed Ibrahim, Globalization and the Dialogue of Identity, p. 118.

because of the growth of a common international culture with Western orientations and the ability to speak English.» [1]

In this regard, great efforts were dedicated to invade us culturally. It targets our entire existence. In order to understand the volume of the problem, we must quickly highlight the importance of information and its seriousness in the present time, the age of globalization.

Information in the Age of Globalization:

MacLuhan declared that "the development of the means of information is considered the start of a new human era, during which the barrier of distance that separated nations, societies and peoples will be cancelled. This situation made (MacLuhan) label the world with the concept of the global village.[2] It was technology, data processing and information that made the globalization we deem possible. We cannot visualize globalization without revaluating information and the astonishing technical developments that lurk behind it. Therefore all the importance and priorities were given to information to effect the required changes locally and internationally.

The influence of information, and TV in particular, has had a great effect on the human mind. It entices it to relaxation, with eye-catching displays. According to Marshal MacLuhan, the Canadian sociologist, we can say of TV, "it performs brain massage, and it is a phenomenon that resembles the state of the dream quiver, which is known in psychological texts as the first stage of hypnotism. The efficiency of this brain massage becomes clear when our minds indulge in a TV experience; where our minds receive perceived data that fills the senses of trial that surpasses the normal trials of actual life; because the picture became a most effective authority. It is more modern and splendor. And it is known as not neutral; it is the material embodiment to the ideology, the word. It is the official spokesman

(1) Basil Husain, The South: The Challenge & Globalized Culture: Internt. alarabnews.com.
(2) Ali Algorani, The Future of International Relations with the Arab Nations in the Era of Globalization. p.107.

of the word when the letters become unable to the oral expression. From here the picture changes to a suggestion tool with eloquence that is able to dispense much prattle.

In globalization, the advertisers take care of creating cunning published picture, through which they promote consumer commodities. And since the female body is the strongest means of polarization, the advertisers employed it by all ways and means, to seduce the receiver and use his subconscious mind to exhaust him and thereby hypnotize him; depending upon the ability of that body to be inspired to embody the pleasure in the widest dimensions of the epicurean logic.[1] Thus the woman's body was presented as sexual attraction to adorn 90% of the commercials.

From here the picture has become a tool of domination and to confirm different conceptions, or rather to misguide the people's minds. This mind, according of Paulo Fareed, is a tool of suppression.[2] "If we took into consideration that the budget for advertisement and publicity reached 250 billion dollars[3], we would understand how the lords of trans-continental mass media are able to steer the world public opinion. In fact, they are able to change the conceptions with astonishing speed as a result of the condensed information and man has become affiliated with immunity deficiency toward the mass media. And due to the great role played by CNN in this field, Dr. Boutrous Ghali, the previous U.N. Secretary General said on one occasion, «CNN is the sixteenth member of the Security Council.»[4]

There are more than 500 satellites circling the earth. And by the collections pictures on the billions of TV screens, the dreams and hopes became similar on the banks of the Amor, the Yang, the Amazon and the River Nile. The receiving dishes uprooted millions of people from their rural life and hurled them into the depth

(1) A Greek philosophical orientation calling for the doctrine of pleasure.
(2) Mohamad Saif Haider Alnageed, The Seduction of the Picture, Al Fisal Megazine, Sept., 2001, pp. 33-41.
(3) The Globalization Trap, pp 45-46.
(4) Hasanain Tawfik Ibrahim Ibid., p.188.

of astronomical dimensions. The politicians were no longer able to spread their authority over their air space and to control it. It had never before happened in history that a great number of people knew or heard of what was going on all over the world as it is today." [1]

The borders were cancelled between nations and peoples in front of the new universal changes. The world became open to each other, border control became nominal and the media companies were able to reach any region in the world by broadcast.

The Internet became an effective means to quickly penetrate any piece of information and quickly spread, publish or use it. It became one of the important basic means to realize the present tendency of globalization. The Internet became so huge in bulk and effect it caught the eyes of the power lords and politicians who became afraid of the imbalance of power under the stress of the great changes which these crushing technical means would certainly lead to. [2]

In this context, the American information and entertainment industry surpassed its counterparts. The reason is the power of the media industry and its ability to recruit the more qualified human resources and then develop the products. Also the spacious American market, the geopolitical power the USA was endowed with after the Second World War, and the efficiency of managing the information war during the Cold War period, all played a central role in this success. [3]

The exports of the American cultural products were second only to aircraft. The USA exported films to the European Union states in the year 1992 for 3.7 billion dollars.[4] The American film industry spent, on the average, 59 million dollars on one film. No doubt, the producers in other countries do not have the ability to shoulder or even think of it. [5]

(1) Ibid. Globalization Trap pp. 43-44.
(2) Nabeel Ali: The Date Revolution, in: Arab and Globalization, p. 117.
(3) Ibid., Globalization Trap, pp. 45-48.
(4) Mohamed Shoman, Globalization of Information, p. 152.
(5) Ibid. Globalization Trap, p. 48.

The domination of the American companies over the information, communication and recreation sectors is clarified in the emergence of five giant companies known as the Big Five Players, the are: Disney, Burtelsman, Time, Warner, and Fox. With the exception of the second and last companies, all are American companies. The Big Five Companies work according to the mechanism of the market, so that they can be spread or consumed on a large scale among the largest numbers of consumers. Therefore, these companies do not observe the mental and cultural values of the produced contents and programs. They concentrate on the shape and attraction. And in this field in particular, the American information and entertainment industry surpasses its counterparts. This success enabled them to become the example which all the industries of information and entertainment in the rest of the world attempt to imitate. (1)

There is cooperation and coordination between the information companies and the mother state. Perhaps the most prominent example of cooperation between the state and the multi-national information companies is exemplified in the relation of Time-Warner, owners of the CNN, and the American government. On the other side, most of the information, entertainment and data companies present cultural products, pictures and symbols connected with specific nations or societies. From here it would be difficult to deny the correlative relation and cooperation between the giant media companies and the mother state, to which they are culturally and politically related. The information jargon and the Second Gulf War flowed with examples and citations of the cooperation and integration between the American policy and the media coverage executed by the American TV channels and CNN in the forefront. (2)

The means of communication are considered one of the important and main organizations for building the culture of any society. We find the media organizations in the Islamic countries suffer from subordination to Western media; which is represented in

(1) Ibid., Mohamad Shoman p. 167.
(2) Ibid.

the subordination of the inlets and outlets to the system. The Arab media organizations import foreign materials and content and they might produce and deal in Arabic entertainment material, but it is marked by shallowness and the imitation of foreign entertainment industry. «The Arabic mass media do not suffice with this foreign flow of information and culture; rather, they almost present the foreign programs without translation to Arabic.»[1] It would not be exaggerated if we said that many of these programs, if not most, are at variance with our religion, character, values and traditions. Thus our culture is now fighting the fiercest battle and most dangerous. Its self-existence, as a civilized culture for people who exercised notable civilized innovations in the past, is threatened by extinction.

The Emblems of Globalization:

In order to circulate globalization on the world, and specially the Islamic world, shining emblems were raised, eye-catching and attractive to the mind. It is:

First: Democracy:

Globalization calls for shining principles such as: human rights and democracy. The shining beauty in these principles is as much as the futility they contain. In spite of the concern of the super power by the issue of democracy and human rights in the world in the sphere of the political letter and some practical procedures, but in the same time it deals with this issue with some sort of political opportunism. This is clear in the double standards it implements in this concern, and not to hesitate to sacrifice the values of democracy and the principles of human rights, in case they contradicted with its commercial and economic interests. Also we find that the rights and the authentic guarantees-which are the most valuable in democracy, are not capable exportation to the Third World, because it is a monopoly of the white man. That is because if it was truly cultivated in the Third

(1) Arabs and Globalization: Commentary: Nabeel Aldagani p. 335.

World, it would be free and regain its lost identity, and oppose globalization in the end.

On the other hand the democracy that globalization is trying to implement supposes that the one who rules and decides the destinies is the man in the street. But the actual fact is capital is the ruler, and those who possess it are the ones who rule and control.[1]

The falsehood of this allegation is clearly evident, as there is no democracy through the U.N. organizations. The domination of five states on the Security Council does not agree with the democratic system. The Prime Minister of Malaysia, Mahatir Mohammad, strongly expressed this issue by saying: "We are all equal in the U.N., yet five states enjoy this equality more than the rest of the nations."

That was in the political sphere, but on the economic side we find the Group of Seven industrial nations are the ones who decide the New World Order without the others. What sort of democracy is this?!

Second: Human Rights:

The call to observe human rights became a sacred slogan for the New World Order, and a symbol of the globalization era. Nations are not allowed to protest by being independent. The nations that do not comply with the principles of human rights are the first class candidates for political non-stability, which leads to the stoppage of economic growth. All that leads to disputes.[2]

In spite of the glitter in this principle, it is utilized to destroy values and become a means of partiality and double standards. As for the fact that it is utilized to destroy values, religious and cultural characteristics have not been observed. Conferences were held, such as the Women's Conference in Beijing, and the Human Rights Conference in Vienna. Both called for the codification of Western values under the slogan: «human rights.» It was mentioned in the population documents that an adolescent has the right to enjoy

(1) Mohamad Qutb, Muslims and Globalization, pp. 39-41.
(2) Zakaria Bashir Imam, Confront Globalization, p. 165.

the top-level sexual culture, and that a girl's adolescent pregnancy and abortion are a claim of human rights. Meanwhile, early marriage is a crime for which Westerners hold conferences on sexual deviation. In these conferences they speak out with all ugliness, and they do not have the audacity to regret that. These are the values that are now put in international covenants, and imposed on people in the name of globalization to cancel the nature Allah bestowed on people. Now wars are being waged on religions, chastity and the nobility of character under the slogan «human rights.»

The Characteristics of the Culture of Globalization:

As Freedman said, the laws of capital and its mechanism led the movement of globalization and not the technological or scientific revolution. Then globalization, simply, is a stage in Western capitalist development. Accordingly, the one who molds the new universal culture are the companies and the internationality of capital. Whether we like it or not, the one who possesses the international capital is the one who dominates in the more advanced states. He attempts to spread his authority on the world. He molds the universal culture.[1] That is another calamity; when the companies that search for quick profit possess the keys of international culture. From here, we can get a glimpse of the characteristics of globalizations culture as follows:

1- Culture Based on the Pragmatism:

The philosophy of this culture is based on five illusions, as summarized by an American researcher as follows: The illusions of individualism, personal choice, neutrally, the unchangeable human nature and social struggle.

-The Illusion of Individualism: That is the belief in the fact that his existence is limited in his individuality and all others are foreign and have nothing to do with. This illusion works to destroy the collective ties that make the individual aware that his existence is in his being a member of a nation.

(1) Paul Salim: The U.S. & Globalization, in: Arab and Globalization, p. 221.

- **The Illusion of Personal Choice**: This is linked to the first and completes it. In the name of freedom, it dedicates the selfish tendency. It works to obliterate the collective spirit.

- **The illusion of neutrality** comes to push the matters another step in the same direction. Then, since the individual exists by himself and since he is free, then he is neutral, and all people, for him are neutrals, or they should be this leads to the dedication from all obligations, or relations to any issue. From here spread the slogan: «I have nothing to do with anything.»

- **The fourth illusion is the belief in human nature that does not change**. It is clear it aims to bar the attention from seeing the differences between the rich and the poor; between the exploiter and the victims of exploitation; and accepting these differences as natural matters, like the difference between night and day, and thereby paralyze the spirit of resistance.

- **The fifth illusion comes** frank in its pronunciation and conception. It is **the belief in the absence of the social struggle**: It is coronation to the former illusions. It means the surrender to the exploiting parties, like the companies, agencies and others of the tools of globalization. In other words, it is the normalization with dominance and the surrender to the operation of civilized entailment, which forms the first and last target. [1]

This philosophy is coronation to the pragmatic philosophy that Willaim James called for. It dropped the truth and worked to limit it in interest concept. But Schiller, who belongs to the pragmatic school, was more frank when he declared that his thinking depends upon the statement of the sophist Protagerus: «The human is the gauge for everything.» [2] This is a retreat of Western thinking to the Greek ages. The cause of this retreat is attributed to the fact that pragmatism was able to confirm the disability of Western philosophical thinking to understand the cognitive truth. Then it was able to destroy

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(1) Mohamad 'Aabid Algabri: Arabs & Globalization: pp. 301-303.
(2) Ahmed Abdel Rahman: Islamic Viewpoint, in: Arab and Globalization, p.105.

all the Western philosophies and ideologies.[1] Thus benefit became the only standard to judge things.

2- Among the more **important characteristics of globalization is that it is based on the secular philosophy**; that is pure materialistic; does not observe the soul and its requirements, and excite the instincts and cancel the mind. No value for chastity, ethics and values. The slogan of pleasure was raised. The heat of sex appetite increased. Worshiping love became the prevailing religion in many Western Countries. «**Have you seen the one who takes as his deity his own desires? Then would you be responsible for him?**» *(Al Furqan:43)*. And through the pictures sex was employed to press the Muslim pull him from his religion and throw him in the furnace of appetite. Because this is the only nation maintaining its purity: the spokesman of the West: "But the answer of his people was only that they said, «**Evict them from your city! Indeed, they are men who keep themselves pure.** » *(Al A'raaf:82)*. And the spokesman of this culture, «**And they say, There is not but our worldly life, we die and live, and nothing destroys us except time. And they have of that no knowledge, they are only assuming.**» *(Al Jathiyah:24)*.

3- Among the characteristics of this culture is **that it is consumer oriented, enjoyment focused and superficial**. It lacks deep sensation of the self-identity. It is festive culture more than the culture of establishing the awareness. It lacks the comprehensive historical feeling and the accumulated experience. The spread of the consumer culture irritated many even inside the U.S.A. The cultural editor of the New York Times described the widespread culture as: «It is the garbage of cultures and the culture of garbage.» [2] In the year 1981, the head of the third channel of the French TV declared: «He will not allow the poisoned garbage to show on his channel.» [3]

At a glance, we understand that the philosophy of globalization was carefully prepared to suit the islands of wealth. The modern

(1) Ibid p. 107.
(2) Arabs & Globalization, Commentary: Jameel Matar p. 275.
(3) In the Islamic Thinking, Awad Allah Higazi, p. 484.

technologies play an important role in crystallizing it. It employs science for the cultural perpetration and to dominate the other cultures for the aim of obliterating the peoples' identity. No doubt that those who follow the programs broadcasted by the different services would notice the showing of the superiority of the Western civilization. Also the penetration of the capitalist values in the national establishments with relations to culture: schools and college systems, all the research centers point to that. In addition to what the organizations offer as scholarships and information materials. All flow in the frame of deep rooting the Western supremacy. [1]

Then under the culture globalization is the generalization of the consumer culture which is spreading fast today among the different social groups and steel their identity. In addition to that the English language, and specially the American accent, is becoming an international language across the international information. The ideas became like commodities wearing a unified gown. People all over the world are dreaming of catching up with the level of living of the wealth islands as a result of what the satellites send. When the lords of globalization knew that this overtaking was impossible, they saw the necessity of engaging the people by making them suck at the doped up breasts. [2]

All this is done according to a studied and condensed information invasion, and sometimes through agreements and laws that shackle the Islamic world. Briginsky says: «Part of that is to shackle the Muslim governments with unjust agreements such as the GATT, and the non-proliferation of nuclear weapons. Also a wide spread attempt to spread the English language in the Islamic countries and bury them alive.»[3] It is worth mentioning that the culture of globalization adopts the English language. The linguistic diversity was seen as an obstacle for the traders and the spread of knowledge, and English language became the international language. This means the dismissal of the other cultures. Just as the scholar Babek said:

(1) Ahmed Higazi, Globalization and Marginalizing the National Culture, pp. 135- 136.
(2) Nageeb Alganahi, Globalization: The Reality and the Horizons, pp. 23-26.
(3) Ahmed Abdel Rahman, Ibid. pp. 97-98.

«Multilingualism is the most accurate reflection of multiculturalism. The destruction of the first leads to the loss of the second, for language is not only the main tool for human continuation, but also expresses the view of those who speak in the world. The destruction of languages is depriving peoples of their cultures.» [1]

The logical result of globalization is the disappearance of the state, the family, religion, culture and language by considering them all as shackles on thinking, work, activity, benefits and interests.

Why does the West want to impose globalizations on us?

We ask now: why does the West want to impose globalization on us? The issue is not magic, but this domination tendency is in the Western thinking structure. We have become accustomed to what is called the Western centralization.

It means the West does not recognize the other and wants to impose itself. The leaders of the West declared before and after the downfall of the Soviet Union, that Islam is the enemy; because it is the only resisting power on globalization. And because Islam did not adopt the Western example, the NATO must direct its military machine to the Islamic World. Such was the talk of the decision makers. Then Islam is the target and the West will not Settles down until they able turned away from their religion if they were to **«And they will continue to fight you until they turn you back from your religion if they are able.»** *(Al Baqarah:217)*

Globalization is a tool for domination and thereby repression and removal of the private. It is a new invasion by a new style for the Islamic World, an invasion armed by the power of information, economics, politics, international law and international agreements, and if the matter requires, by siege, killing; terror and starvation. It is Greek philosophy in a new dress.

Then this invasion realizes several gains for the West. It will render the Muslims to slaves. It will plunder and ravage the nation. The best who could tell us about this kind of inversion is Gabran Khalil Gabran «Seeing is believing» who said about the mission of

(1) Rida Abdel Karim Ismail Rudwan, The Linguistic Specialty in the Era of Globalization, pp.28-29.

the Western schools in the Arab World: «Education came to us from the West in the form of charity, and we ate the bread of charity because we were starving. That bread gave life to us. And when it gave us life, it killed us, because it awakened some of our senses and alerted our minds a little. The bread killed us by separating our word and weakened our unity and several our ties, and distanced between our sects; until our country became a group of small colonies, with different tastes, with contradicting inclinations. Every colony is ties to the rope of a Western nation, noising its flag, chanting with its merits and glories.» [1]

Points of disagreement between the Islamic culture And the cultural Globalization:

It goes without saying that globalization is considered a basic factor in the life of everyone and every society and nation. It includes the values, morals, traditions, and different modes of life. Culture is a group of knowledge, theoretical information that the human gains, then he decides his way of thinking according to its light; it expresses the identity and specialty of every nation.

In spite of the confession of the ancient societies of the presence of cultural disparity between them, but there is another direction calling for the denial of this disparity in view of the fact that the information flow and the data revolution and the other technological tools are able to impose Western culture. In the definition of globalization Abdallah Balgaziz said: «In fact it is cultural extortion and a symbolic aggression on all cultures. It is the double of the penetration going on by armed violence to the cultures. Then annihilate the authority of culture in all the communities reached by globalization.»[2] Then globalization is not a neutral scientific scheme,as we saw, but an ideology and a philosophy that has its meaning.

We can demonstrate the important points of disagreement between the Islamic culture and the cultural globalization from several aspects:

(1) Ali Mashail, Orientalism..., pp. 163-164.
(2) Nora Alsaeed, From the Internet.

First: The difference between Islamic culture and cultural globalization:

We shall summarize the difference in main points:

1. Cultural globalization is the product of the Western capitalist ideology. Then it is a culture that believes only in material. «**And they say, 'There is not but our worldly life, we die and live, and nothing destroys us except time.' And they have of that no knowledge, they are only assuming.**» *(Al Jathiyah: 24)*. its philosophy is based on the benefiting selfishness and the enjoyment of pleasures without a moral control or religious deterrent. «**Have you seen the one who takes as his deity his own desires? Then would you be responsible for him?**» *(Al Furqan:43)*. The cultural of globalization cares only for the body and the pleasure of the body.

This culture does not attach any importance to religion, nor the soul. As if man is a pure materialistic creature. Then the future of culture is in danger of the garbage of cultures; because its source is commercial companies looking for the quick profit, without paying the contents any importance. The sociologist Erin Stewter pointed out: The future will witness many mergers between the information companies. She expects the ownership of information will centralize in three groups of huge information companies. These groups will own all the book, magazines, films and songs, when all cultures become the property of three or four giant companies. [(1)]

The Islamic culture is based on the belief in Allah. «**So know that indeed there is no deity besides Allah.** » *(Mohamed:19)*. Its source is from Allah; and takes its knowledge from the divine revelation (The Book and Sunnah) and what the scholars derived of their guidance. It calls for monotheism of Allah and the nobility of character. And divine scripture obliges the nation: «**(And say, 'Ours is) the religion of Allah. And who is better than Allah in (ordaining)**

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(1) Ali Algorani, Ibid. p. 116.

religion, and we are worshippers of Him. » *(Al Baqarah:138)*. This culture targets realization of the glorification to Allah: «**And I did not create the jinn and mankind except to worship Me.**» *(Adh-Dhaariyat:56)* without neglecting the material demands of the human. «**Say 'Who has forbidden the adornment of (i.e., from) Allah which He has produced for His servants and the good (lawful) things of provision?' Say, 'They are for those who believe during worldly life (but) exclusively for them on the Day of Resurrection.' Thus do We detail the verses for a people who know.**» *(Al 'Araaf:32)*. The Muslim is ordered to balance between the duties so that no side can outweigh the other. Salman Al Faarisi to Abul Darda', may Allah be pleased with both of them, «Indeed for your Lord you owe a right, and to yourself you owe a right, and to your family you owe a right, so give each one of them his right, and then came the Prophet (pbuh) so he mentioned that to him and the Prophet (pbuh) said:**You have spoken the truth Salman**. »[1]

The Islamic culture is the only one that realizes the balance between the requirements of the body and the Soul. It is impossible to establish a high human civilization unless in an ethical religious environment, where the human can reach his human completeness. Any civilization that neglects any part of these, its outcome would be the soul misery, exhaustion of the body and than sways between materialization civilizations and severe monasticism.

2. Islamic culture has high regards for chastity and purity. «**And your clothing purify. And un-cleanliness avoid**. » *(Al Muddathhir:4-5)*.

3. Globalization is the stage after modernization. Therefore, it threatens the sources, the establishment and the religions. Globalization discharged what is called «The Phenomenon of Disappearance.» It is the feeling of the non-existence of the constant, or everything is capable of change or disappearance. It is the fast development of industry and the fashion that changes every year and every season, lead to that feeling. And if all that was associated with the call for

(1) Reported by Al Bukhari in his Sahih, Chapter on Manners, 86, 7/104-105.

the absolute relativity and breaking the absolute and the constant, and abandon there for the sake of freedom, and if the disappearance joined that, it would change to the desired and not only a case to deal with or attempt to change or destroy it.» (1)

Islam is the eternal religion of Allah «**Indeed, the religion in the sight of Allah is Islam.**» *('Al 'Imraan:19).* Its beliefs, morals and worship are all constants. No doubt that a culture that depends upon changing sources, like the Western culture, will greatly differ from the Culture that depends upon the divine sources.

Second: The difference between the universality of Islam and the Western Globalization:

The culture of globalization was made to serve the select «islands of wealth» and to their interest; and to calm down the majority who live under the line of poverty, so as not to demand their rights. Briginsky suggested the «doping breast» referring to the milk overflowing from the mother's breast. By a mixture of narcotized pleasure and nourishment, it would be possible to calm down the minds of the depressed population of the globe. This culture will be imposed upon the world by the arousal of interest and terrors by starvation and killing. This fact was frankly decided by Huntington when he said: «The West did not overcome the world by excellence in its thinking or values or religion. But it overcame by disciplined violence. The Westerns always forget this fact, but the others do not.» (2)

Then globalization is an instrument of domination, and thereby suppression and putting aside to the private, contain the world and banish the other. It is a new invasion, and with a new style to the Islamic world. Invasion armed with the power of information, economy, politics, international law and the international agreements, And, if necessary, by blockade, terror and starvation. It is the Greek philosophy in a new dress.

(1) Islam and Globalization, Symposium. Dr. Ali Gumaa p. 132 .
(2) Gafar Sheikh Idris, Internet .

We cannot call this invasion international, because than is a difference between international and globalization. Internationalism represents the Islamic horizon, where Islam is a call for the whole water since the Mace period. Therefore internationalism is not strange to the Islamic view, rather the Islamic view tend to the international view stratify from the fact that Islam is the final message: «**And We have not sent you, (O Muhammad), except as a mercy to the worlds.**» *(Al Anbiya':107).*

The internationality of Islam is based on the civilized foundations and values either in the scope of religion or the system. «**There shall be no compulsion in (acceptance of) the religion. The right course has become clear from the wrong**». *(Baqarah:256).* «**Say, 'O People of the Scripture, come to a word that is equitable between us and you, that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness, that we are Muslims (submitting to Him).**» *('Al 'Imraan:64).* «**And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together.**» *(Hud:118-119).*

Thus Islam accepts the other and does not attempt to exterminate him from the world. Rather, the people of the other religions live under the magnanimity of Islam.

The Islamic universality is true and real by word and deed. It connects the human unity in its international dimension, origin and destiny by the connection of the deep-rooted belief. Allah said: «**O mankind, fear your Lord, who created you from one soul.**» *(Al Nisa':1)* He also said: «**Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained (his desire). And what is the life of this world except the enjoyment of delusion.**» *('Ali 'Imraan:185).* Thus Islam declared

the equality between the people; because it decided the unity of humanity at the origin and destiny, in life and death, in the rights and duties, in front of law and Allah, in this world and the hereafter. No favor save for the good deed. No dignity save for the Allah-fearing.

The Islamic universality finds no means of unity in capital internationalism; but a reason for more groupings and the enlargement of the class divisions. Globalizing the market economy is considered an epidemic aggravation to destitute the poor and an unjust enrichment of the wealthy. If Europe in the past feared from the needy, although they were few, then what sort of dark future awaits humanity? The expectations point to the fact that 80% will live under the poverty line' they represent a time bomb. It is true; the world is sitting on a barrel full of gunpowder as a result of Western selfishness.

Universality does not mean confiscating the other; rather it means that they are not similar, and also not isolated, or alienated. There is some sort of privacy and similarity so that every civilization can benefit from the other.

But if a civilization came and invaded the world by the force of her power and imposed her mode of culture, values, virtues and the way of living, on the world; then this civilization could not have been universal, but this is what they wrongly call «globalization» Because globalization is supposed to mean something international. But what is being imposed now in the name of globalization is not international, but the Western concept and domination. [1]

Accordingly, when the British Empire was famous for the allegation that the sun never sets on its borders, was this not globalization? The decision issued in Britain and executed in Egypt and India and in countries where the sun never sets. Also when the Romans ruled the world, and they were the masters and nobles, and the others were barbarians; was this not globalization? Yes, we are ascending before the moderns means of communication; but the new and most dangerous in globalization is that this Western domination is being

(1) Mohamad Amara, Islam and Globalization Symposium, pp. 118-123. Gamal Albana: Islam, Religion of Intentions not of Globalization, pp. 147. Mohamed Saeed Ramadan: pp. 323-324.

legalized under the name of the international legitimacy and the New World Order.

The globalization with this conception is for from being international. It would have been better if it were called: mastery or the control of the select on the dealings of people, and spoilage of their wealth.

The Islamic universalism, as became clear from comparisons, is universal, is universal, human and positive contrary to the welč and negative globalization and humanitarian. Rather, it is more effective in receiving the human civilization which raises humanity to perfection and liable for co-existences and more fitting for survival.

Third: The Law of Disparity and the End of History:

As for the statement: End of History, we say history did not end stop. And there would not be a sole culture even if the popular culture garbage of cultures- this fast spread, because disparity is a law of Allah. Allah said: «**They are those who have been evicted from their homes without right- only because they say, "Our lord is Allah". And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned (i.e., praised). And Allah will surely support those who support Him (i.e., His cause). Indeed, Allah is powerful and Exalted in might.**» *(Al Hajj:40)*.«**And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together.**» *(Hud:118-119)*.

Even though it is of a divine source, Islamic culture does not confiscate the other opinion, and decide that any attempt to make the people one nation will end in failure; because it disagrees with the universal laws of Allah. This is because Allah created people different in their mental abilities, perceptions and tendencies.

He created the will for them to choose the road freely. This is Allah's rule in the universe: «**(This is) the established way of Allah with those who passed on before: and you will not find in the way of Allah any change.**» *(Al Ahzab:62).*

Any civilization or philosophy afflicted with arrogance, and become infatuated by its power claims that: «**No! But indeed man transgresses because he sees himself self-sufficient.**» *(Al 'Alaq:6-7).* In old times, the Jews thought they were the end of the universe, likewise, the Christians. Communism thought the end of history would be at the hands of scientific communism. The only exception of this arrogance is the Muslim. He knows for certainty that Allah turns the days about and alternates them between the people. «**Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.**» *('Al 'Imraan:140).*

Then any civilization, however it might have been raised, will disappear one day by its arrogance, its power and despotism. «**But you will never find in the way (i.e., established method) of Allah any change, and you will never find in the way of Allah any alteration.**» *(Fatir:43).* For Allah alone assumes and predetermines, and not the humans «**As for 'Aad they were arrogant upon the earth without right and said 'Who is greater than us in strength?' Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs. So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.**» *(Fussilat:15-16).*

The allegation that the fall of communism represents a practical witness for the triumph of liberalism and the tumble of the age of ideologies, and the end of history by reaching its civilized aim in the Western liberalism, as Fukuyama says, is an allegation that offends

the truth, because the fall of communism goes back to its self-contradctions. It does not, necessarily, represent a witness on the triumph of liberalism, which confronts severe crises for what is happening due to the globalization. [1]

Then the statement: «End of History» suffers from the fallacy of the sole substitute; and goes back to the supposition which spread during the Cold War that the sole substitute for communism is the liberal democracy; and that the disappearance of the first leads to the university of the second. However, there are several paradoxes to the disputes. There are the religious substitutes. And the belief that the West has won the world forever due to the collapse of Soviet Communism is pure hollow arrogance.[2] Because we witness disassemblies in many regions of the world, and many states are exposed to that, such as Yugoslavia, Italy and even Switzerland is frightened from the dismantling of its national unity. Even in the USA, we find some states refusing to use the English language; these are the states of Spanish origin. [3]

Hostile calls to globalization have emerged. The new Nazi movements activated from Buchanan in the U.S.A. to the demagogue and racist in Russia Ziogard, and Louban in France and Winston Peters in New Zealand and Haider in Austria and many others. [4]

In India and Africa, the local languages have started to replace the colonialist languages. Newsweek published an article titled «English language is no longer the speaking language here». It speaks of the advent of Chinese in place of English as considered the common language with Hong Kong. In an equal development, the Serbs call their language the Serb language and not the Serb-Croat. And they write it with the Cyrillic letters «old Slavic» especially with their kin the Russians and not by the Western letters. In the same time the Azores, Turkman and Uzbek changed from

(1) Mohamad Ibrahim Mabrook, Islam & Globalization Symposium, p. 104.
(2) Ibid., Samuel Huntington, p. 84.
(3) Ibid., Globalization Trap, p. 62.
(4) Ibid., Alhabib Alganahi, p. 17.

the Cyrillic of their kin the Turks. [1] This opposition to globalization grew even in the West. In the last meeting of the Presidents of the industrial states, downtown Genoa was isolated to enable the Presidents to convene. The strong thing is that the media shows the opposition as a bunch of anarchists standing in the face of the destiny of globalization.

In America a statement contradicting the theory of End of History emerged. It was met with great concern at the end of the Soviet Union and the Cold War. It was by Samuel Huntington in his famous article "The Clash of Civilization" which appeared in Foreign Affairs magazine in Washington in this manner which excited wide spread debate; its echoes exceeded the borders of the U.S.A. Where he saw the source of conflicts in the world will not be ideological or economical in the first place. The great divisions between people will be cultural. And he favored Islam with a great part of his article. He considers the reaction between Islam and the West is a clash of civilizations. He ended by stating that there will not be a universal civilization, but a world that includes different civilizations. [2]

The head of the European Commission, Jack Delore confirmed frankly by saying: «The future conflicts will be ignited by cultural factors and not economic or ideological ones. He warned that the West is in need to develop a deep understanding of religious and philosophical suppositions lurking behind the other civilizations, and the way the other nations see their interests. That is to define what is common that brings us together». [3]

One can find unanimity about this direction in the West, after the collapse of the USSR, over the range of thinkers and decision makers in America and elsewhere. The accent of this oratory increased in strength day after day in the Western jargon; until the mental cries tended almost to disappear with increased pounding of the war drums.

(1)Ibid.,Samuel Huntington, If it isn't Civilization, What is It? Clash of Civilization, p. 86-87.
(2) Samuel Huntington, Clash of Civilizations, 1st Ed. Beirut, Center for Strategic Studies, Research and Documentary Evidence, 1995, p. 17-41.
(3) Ibid., Samuel Huntington, p. 87.

The statement «Clash of Civilizations» is truly frightening, just as the end of history.... This earth which Allah created for all humans **«And the earth, He laid (out) for (all) the creatures.»** *(Al Rahman:10)* the language of mutual understanding is blood and destruction instead of dialogue. Is it not better to resort to the mutual benefit with what would repair the affairs of the suffering humanity? [(1)]

The West is he who cancels the dialogue. That is by making the Muslims look as if they are out of history; and as if there is nothing the West can learn from them or from their civilization. In such a case, there is no room for dialogue; rather, the West is the one who ignites the fine of War.

The Dangers of Globalization:

The origin of the existence of globalization is the search for profits by the rich. By its formation, no good can be hoped for humanity, only by way of «perhaps the harmful became harmless». Globalization is invasion of the world, specially the Islamic world. Its danger lurks on the World in general and the Islamic in particular. Perhaps the more dangerous are:

- **Globalization is a phenomenon externally merciful and internally agonizing.** Because it is not based on equal cooperation between the peoples and cultures; but based on creating a unilateral world founded to enslave the weak; this is why we find the apparent feature for it is subdue and degradation and pressing the weak to submit to its power.
- **Globalization call for the human rights, but violation of the national sovereignty**; either by the multi-national companies or the international organizations.
- **Globalization is the worst form of invasion** the World has known today. An insolent and unjust picture, which does not only want to spoilage the people's food, but also it wants to erase their character and change them to followers and slaves. No doubt, globalization would become a catastrophe to the humanity when

(1) Ibid., Zakaria Bashir Imam, pp 96-98.

it calls for the domination of the sole culture and leave the other cultures behind. He is mistaken who says: cultural friction enriches human life. The popular culture (garbage culture) is imposed by force and by audibly and graphically and the penetration is to the instincts.

- **Globalization is irritating and terrorizing**; and destructive to the values and manners, when the issue of forming awareness and culture is entrusted to the information agencies, cinema and others of the profit seekers. The Islamic world is penetrated with information, and the means of penetration are abundant. Until most of the serials and films shown disagree with our religion, values and manners.

- **Globalization is a philosophy based on selfishness**, cultural penetration, killing the collective spirit and neglect of others. It is the Greek philosophy of selfishness and benefit, but in a new dress.

- **Globalization is an expression of the Post-modernization period**. It threatens the constants, sources, and beliefs and does not beeline in them. It is an expression of the instincts and desires, without restrictions. Therefore it is considered a threat to religions.

How to Face Cultural Globalization:

Globalization is not an imperative matter. It is man-made, and can be restrained and make use of; but among conditions. As Paul Hearst and Graham Thomson say: «The illusions of globalization are larger than its facts». [1]

A look at the power of capital and its internationalism and control of the World economy would think that the globalized economy is a citadel with integrated basis not affected by the strong winds, but the truth is different. The bankruptcy of a big bank leads to the catastrophe of other banks. The financial collapse of a state leads to a financial collapse that surpasses this state to reach all the financial capitals. Rather it leads to raise the prices of oil and a suffocating financial crisis.

(1) Abdel Khalig Abdalla, Globalization, Its Roots and Its Branches, World of Thought magazine, p.44.

The advent of globalization is not just a passing political decision. It is the readiness to passing political decision. It is the readiness to pay dues that almost get to the interests of the generations and the nation.

We must realize that our religion is universal, for it is divine source and it is comprehending and complete, and the doctrine of monotheism all the prophets called for, its noble values, its legislations, and its eternal principles that do not segregate, because people form a human unity with no disparity. By that Islam becomes the most suitable system to save the tormented humanity. It attempts to strengthen the human soul, develop his body, giving himself it rights, the right of his Allah, his family, his ruler and all who participate life with him. It is a religion full of mercy and manners, contrary to globalization that attempts diligently to corrupt the humans.

Then what to do toward all these negatives and dangers? Do we stand powerless in face of this imported fierce cultured attack that will cause the loss of our identity, or isolate ourselves from it and our civilized security?

The most dangerous situation is dealing with globalization with the standard of absolute refusal, or the absolute acceptance. We must understand it first then limit its dangers second and make use of its technologies and means third, in order to support on civilized presence in the world. We must be affective and effective. The globalization we are facing today is the last stage of the capitalist system and the fail of its ideologies. This is the century of Islam and its return to the international arena to be effective after the bankruptcy of all human systems.

For this blessed retune the Islamic nation must observe the following points:

- **This nation is alive and does not die, but it might sleep.** We must awaken it back to its self-awareness and its message. It is an international nation that came out to benefit the people, guide them for their good. Our nation will not be able to extend the good to the others before it extends it to itself. Then we must return to awakening our people. We must get rid of the negative phenomena

in our thinking. The first step of treatment is that we know the defect within us, and not to throw all evil on the others. We must work hard to change what is inside us. Thus our lives would change and our society. Allah said: «**Indeed, Allah will not change the condition of a people until they change what is in themselves.**» *(Ar Ra'd:11).* [1]

- Among the tools of confrontation are technological experience and industrialization. We must admit that we are at the rear of the civilization caravan. We must benefit from the technologies and the experiments reached by the West. We must adopt the strategy of confrontation of globalization. This strategy is based on developing the survival and growth and to depend upon local sources and choosing the suitable technology. We must develop our sciences, work, resources, agriculture, industry and our will. We must attempt to do that individually and collectively.

- The operation of building, development and confrontation requires first the building of the people, which starts by the human, because he is the one able to confront. He must be fortified first so that be can have the enough immunity. The family is considered the center of immunity though education and classification. The belief and the Islamic principles must be culminated in him. He must be brought up on good manners, straight behavior. The school is considered the second the second social institution that can polish the abilities of the child as well as the mental, educational ones. The school builds on the first building of the family.

- **Confronting the cultural invasion does not mean refusal of the Western Civilization**. Nor is it a call for isolation and the wish to confinement. It means the aware openness, the dialogue with him. We must the best in it, and avoid its negatives, fortified by our faith, proud of ourselves, working hard to develop our capabilities. We must benefit from the technologies and means of globalization.

- Islam is the only religion that contains the factors of immortality, for Islam is the only one remaining to face the West; as they confess. Robert Copland, the American expert on, Third World

(1) Ibid., Yousuf Algaradawi, Muslims and Globalization, pp. 135-137.

affairs said: «In this part of the World, Islam will be more attractive, by reason of its absolute support to the depressed. This widely spreading religion is the only one ready for struggle» [1]

Islam presents solutions to the difficult problems and the source of man's anxiety. It is a message of liberation for humanity from worshipping the worshipper to worshipping the Lord of all worshippers. In order to realize our aspired goal, there must be a Muslim oratory, diversified and comprehensive to include all walks of life: culture, politics, economy, sociology, information, arts and sports. We must show the merits of our culture and its roots and benefits, for the Westerns are in need of such oratory to bring them back to their humanity. The majority of them do not believe in religion although they are related to it, and sometimes they use it in the face of other identity.

We must have dialogue, because it is, in the first case, a necessity for the rules of conveyance of the message, even though the West did not react to the aggressive provocation that leads to the necessity to cause the dialogue to move. At the root, we, as those chosen for this mission, have to bear the burden of conveying it, and to become witnesses by it for the entire world. In the second case, it is a necessity for building the future of the nation, so we must take into account the summary of all human experiences so as to benefit from them as long as they aren't contradictory to our religion. [2]

- **In the world of today there is no room for the weak**, nor for the right if it was weak. We must attempt to realize integration in the following matters:

First: The Muslims must unite in facing this invasion. They must from a political, military, economical and informational power. It must be independent in making decisions, and policies. We have no other alternative in the time of big coalitions. Then we must create an Islamic alliance, because the power of economy is useless without

(1) Mohamed Ibrahim Mabrook, Islam and Globalization.
(2) Hassan Al Turabi, Duties of the Islamic Movements in the Area of Dialogue with the West, An essay in: «Clash of Civilizations», p. 127.

the military power. We see in Japan a nation strong economically but without importance because it is militarily weak. Because of our weakness we begged the East and West to support our issues.

Second: To establish an Islamic free and common market to realize economic growth and economic integration. Military power alone is not enough. Then what is the use of power if there was no economy? Russia is a good example. Ever though it is a nuclear state, and due to the collapse of its economy, has no significance in world circles.

Third: We must establish strong Islamic media to face the Western media. It must carry the message of this nation and call for it. The inlets and outlets must be organized from within the culture of the nation.

Media had a major role in igniting the enthusiasm of the nation and its reaction with Al Aqsa uprising. Some Arab channels were able to convey the incidents on the spot, which enflamed the Islamic streets.

The chief of intelligence in a great state could not hide his fears of the Muslims using the Internet to publicize their principles and being successful in that. Muslims were able to use the net to spread the call for Allah and the whole West was irritated..

Globalization and its Dimensions

By: Dr. Khaalid Ahmed Al-Harbi[*]

When any one liberates himself from religion values, the family traditions and principles of ethics die, the society of homosexuality is realized, which assumes a non-ethical girdle that consumes all people, good and evil, then, will enter, freely, the prison of globalizational consumptive market, and will become an easy commodity and prey of the market powers, in order that profits increase.

Introduction:

Globalization, in its development, works for building of a new life, through unprecedented technological dimensions. It is a cultural civilization that is totally different from any pervious civilization, in its humanitarian, social, political and economical aspects.

The world, thereby, is directed to a new world order, in which the pattern of life has totally changed, and is living the civilization of the third revolution, and a new type of advanced technology, which needs employees of high standard of education training and ability to

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change from one career to another and to take decisions promptly on the production line[1]. As the intellectual orientation governs the other systems of a state, I handled the dimensions or manifestations of globalization as follows:

- Cultural and informational globalization
- Political globalization
- Economical globalization
- Social globalization

First: Cultural and Information Globalization:

(Mike Featherstone) queries: is there any international culture? And he commented: If the meaning of the term 'international culture' is something similar to the culture of national charter, the answer, then, is negative, and the fate of the concept of international culture in this comparison will be failure, because the image of national state culture validates cultural consistence and merging. In this intellectual pattern, it is difficult for a merged international culture to be distinguished without formation of an international state, which is not possible[2] because many of the world's «intensive cultures» are full of thoughts, patterns and orientations relevant to religion, arts, cooking, etc. In fact, the issue of identifying what will achieve international distribution, and what will not, is a very important issue in the current world position. We know, of course, that realization of dissemination is partially dependent on the issue of authority, but we will be erroneous if we regard this as only an issue of expansion domination for Western novelty. [3]

(1) Hussein Kamil Bahaa Al-Deen, Education and Future, Dar Al-Ma'arif, Cairo, 1997 p. 34-35.

(2) Mike Featherstone et al, Globalization Culture, Nationalism, Globalization and Novelty, translated to arabic by Abd Al-Wahhab Alloub, National Translation Project (132), Supreme Council of Culture, 2000, Introduction of Translator, p.3.

(3) Ronald Robertson, Locality of Globalization: Time, Place and Consistence and Variation, an article published in (Innovations of Globalization), edited by Mike Featherstone et al, translated by Abd Al-Wahhab Aloub, revised and introduced by Jaabir Asfoor, National Translation Project, (93), Egyptian Arabic Center, 2000,p. 51.

Globalization calls for a universal or international culture, encompassing a package of values and criteria to be imposed on the World at large. This universal culture or cultural globalization, however, leads to divergence , splitting and occurrence of cracks in the cultural structures of peoples, in addition to attempts of erasing the signs of national culture or showing it as weak and incapable, through imposition of a thought produced by technology and information revolution. Cultural globalization, therefore, in my opinion, means submission of non-dominating people to the culture of dominating Western peoples.

The primary problem in relation to the concept of 'international culture' is the problem of terms of meanings. Can we talk about the term 'culture' in this singular form? If the aim in using the term 'culture' means a method of group life or an accumulation of beliefs, methods, symbols and values, then we can only talk about 'cultures' and not 'a culture'. The pattern of group life or accumulation of beliefs, etc, all are concepts that assume different patterns and accumulations in a world full of these patterns and deposits. The idea of (international culture) therefore, is not practically applicable unless between planets! Even if the concept is implicitly concerned with human beings versus all other species, differences between peoples' sectors, from the aspects of types of life and accumulations of beliefs are greater, and the common elements are more general making us imagine an existence of international culture[1]

There are specified historical cultures, which have strong emotional meaning for the participants in the special culture. It could be possible, of course, to 'invent', or even to manufacture heritages, like commodities, to serve a specified class. However, they will not exist except as a part of national culture accumulations. This was the instinct that helped most of the nationalists to secure their persistent success. The British coronation festival, for instance, in the Nineteenth

(1) Anthony Smith, Towards an International Culture, an article published in (Mike Featherstone), Globalization Culture, Nationalism, Globalization And Novelty, ibid. p. 163.

Century was attributed to the ability of the executers thereof to depend on a very old heritage whose reminiscences were still alive. Although this resurgence is regarded as new, this heritage managed to flourish just because it was exhibited and accepted as a continuation of a valuable past(1). Therefore, the problem of universal culture and universal specialty constitutes the fundamental variance about globalization. This is because globalization, along its free economic proceeding, across the borders, without barriers, disseminates a group of political, social and cultural values.

Globalization, therefore, constitutes an unprecedented cultural challenge; a challenge of special progressive pattern, based on Cultural overwhelming, which is executed in the mechanisms:

The first mechanism: Small countries lose their cultures under the pressure of the sweeping current of international culture, and start to gradually forsake their cultural attributes in favor of the international culture. This is a very critical stage in which usurpation of multiple cultures in favor of the sole international culture.

The second mechanism: Internal diversity, spitting and variation, in addition to appearance of cultural and civilization cracks, and the appearance of national culture as weak and enable to resent the progressive character, while globalization culture appears in a colored and progressive shape.

The third mechanism: Appearance of leagues, bridges and analytic tools, whose main importance is to secure criteria of values to be used as bridges to the international culture, and to spread the cultural thought all over the world, and hence to create some sort of cultural existence.

These three mechanisms, in my opinion, are not able to determine all kinds of cultural overwhelming. This is because the effect of globalization of culture cannot be limited with such mechanisms. On the contrary, it could contradict its aim of unification of several different facts and various attitudes, and that all peoples should accept its opinions as an irresistible inevitable.

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(1) Hobsbawm, Eric and Ranger, Terrence, the Invention of Tradition; Cambridge.

The most dangerous disadvantage of globalization is (mixing of cultures) or trying to replace the concepts of Islamic culture and civilization in different aspects with the concepts of modern Western culture and civilization, or tying to create a sole prevailing and dominating culture, through resurrection and exhibition of the common factor between different cultures[1].

The process of cultural mixing, in my opinion, is nothing but a process of Westernization of the whole world and transfer of Western culture and civilization to all the world countries, as an ideal pattern of life, This pattern is just a veil to realize more capitalism and more domination. It serves, primarily, the interests of super powers in the world.

It is not strange, then, that cultural globalization is not unilateral, and does not adopt only one specified example. It was and still is an axis of strong historical strife between general human cultures and the Anglo-Saxon culture, which is led currently by the USA, and the Francophone culture led strongly by France, because it was based on the historical heritage of the French Revolution and the old types of colonization. New polarization is conducted through the penetrations of French cultural attraction of intellectuals, authors and artists of all races and nationalities, and trials of merging them under the umbrella of Francophone culture [2].

We can, therefore, say that the nature of globalization culture is just materialism, no room in it for feelings or compassions, and no space for human feelings, or social relations based on kindness, solidarity and taking care of others. It is a culture that glorifies profits, smashes opponents, worships money and cancels any values. It is a culture that has formed a world that encourages opportunism, greed and achievement of goals by any means[3].

(1) Mohammad Al-Gawhri Hamad Al-Gawhari, Globalization and Islamic Culture, Dar Al-Ameen for Publishing and Distribution, 2002, P74.

(2) Aadam Mahdi Ahmad, Globalization and its Relation with Technological Domination, world Company for Printing and Publishing, Cairo,2000,P43-44.

(3) Husein Kamil Bahaa Al-Deen, Nationalism in a World Without identity, Challenges of Globalization, Daar Al-Ma'arif, Cairo, 2000 p. 150-151.

This was expressed by (Anthony Smith) when he said that any international, selective and universal culture that is not limited with time is an artificial culture or the last ring in a complete chain of human establishments in the era of human liberty and the control of man by nature. The state was also an establishment of this kind, because it is an "assumed group" of sovereignty but limited[1].

So globalization of culture, in my opinion, requires from an individual, especially in our Arab countries, to be aware of religious, scientific and cultural origins thereof, which needs remembrance of authentic Arabic and Islamic heritage and regarding it as an effective tool to go forward.

There was an old coherence between geography and culture, such that the cultural and civilizational heritage of the world interacts with place.

This coherence between culture and geography in the era of globalization has lead to cultural development and progress of all types of cultures, whether instinctively traditional or acquired, or a non-traditional invented culture. It has also lead to fixation of these cultures as an organizational tool of individual and group behavior, and what types of controls and principles grown by these cultures, and though glorification of certain customs, traditions, conventions and values or through defamation and refusal of other conventions, values, customs and traditions. [2]

We have to end to the prevailing shape of globalization of Western culture, i.e. the shape of competition, constituted in globalization and anti-globalization, or globalization of the powerful and globalization of the weak, or if you like, globalization of the dominating exporter and globalization of the dominated importer. Globalization widens the space of the clash of civilization, and encompasses many challenges, especially to those who dream and work hard to realize their dreams.

(1) Anthony Smith, Towards an International Culture, p. 169.
(2) Muhsin Ahmed Al-kudairy, The Overwhelming Globalization, Nile Arab Group, 2001, p. 196.

These international cultural trends do not result from trends and mutual exchange between countries, but they constitute an inseparable part of international operations. Therefore, it is not precisely accurate to pretend that international culture threatens or weakens local cultures in general, or encompasses international domination. It is true that multiple and various cultures, which are rich of their contents and exaggerated in their localities, resist international culture and in the same time enrich this culture with their local rich elements [(1)]

The French intellectual Roget Garoodi supports the specialty of culture and creation and he thinks that globalization is a danger that threatens the future of man in his freedom, and in distinction of civilization and culture. Fredrico Mayor, the former director of UNESCO, agreed with Garoodi with respect to specialty of culture; he said: "Life is a continuous flow, i.e. everything changes everyday; there is a change in our bodies, minds, in the way we think, imagine, dream, feel, learn, love and refuse. All these have resulted in: this sublime expression about culture" [(2)]

Fredrico warns from globalization which calls for cultural self- annihilation of groups. He sees his behavior as an aggression to the dignity and choice of human being, as if he recited this **«We have... made you peoples and tribes that you may know one another.»** *(Al Hujurat:13)*, It is the verse which makes acquaintance between peoples, the end of the creation,[(3)] i.e. paving the way before people to exchange cultures and to accept each other, which agrees with internationality, not globalization which threatens cultural specialty. [(4)]

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(1) Review Bahaa Shaaheen, Globalization and Electronic Trade, an Islamic View, Al-Farooq Al-Hadeetha for Printing and Publication, Cairo, 2000, p. 20-22.

(2) Atif Al-Sayyid, Globalization In the Balance of Thought, an Analytical Study, Ebesaar Printing Press, Alexandria, 2001, p. 61.

(3) The purpose of this verse is mutual acquaintance, knowing of lineages and existence of mutual mercifulness. However the purpose of creation (of people and jinn) is to worship Allah, as He says: **«I have created men and jinn for no reason but to worship Me»**.

(4) Ibid, p. 62.

However, there is, in my opinion, an important aspect of globalization of culture, namely: The technological development. What is the fact of this aspect, then?

Technological development could be regarded as an external power, irrespective of governmental national policies, which supports and confirms the international leagues, because it broadens the international diminution in economic affairs, as the modern computers and the communication and transport technology, have generated huge facilities of the so-called, sometimes, time-space compression[1] There were also multiple industries, which were relatively not bounded by the locations of production places and the resources of raw materials or even of proximity of markets. The ability of operating the production and distributing it internationally (through E-Commerce and Internet) was one of the important results of that, which led to what we can call «world industries», and cancellation of tyranny of distance and geographic borders.

This has lead to a great turn in the world, in terms of disappearance of place and time borders, to the extent that any person, at any time or place, could deal with projects and companies in any place in the world, and could conduct operations of sales or purchases, in cash or deferred payments, through the Internet.

In fact, the call for governments intervention in the freedom of the Internet, emerges from other many claims, rather than fear from collapse and invasion of Western culture, like fear from erosion of state sovereignty and other arguments and justifications, bridging the gap between the rich and poor, principles of social justice, protection of the weak and equality in rights: all these are justifications adopted by come governments to control the Internet. [2]

If we mentioned the attempts of governments control on the Internet, this, in my opinion, regards issuance of political decisions with respect to this subject, which means that we have been involved in talking about globalization of politics, or the political aspect of globalization. What are the facts and dimensions of this aspect?

(1) Bahaa' Shaaheen, Globalization and Electronic Trade, p. 32-33.
(2) Mohammed Al -Gawhri Hamad Al -Gawhri, Globalization and Islamic Culture, pp. 39.

Second: Political Globalization:

Because any society constitutes an organization, there are goals of this organization which are formed, changed and developed according to the abilities and aspirations of that society, and according to the foreign challenges there one. The process of specifying the goals of this great organization (society and state) is a political process. Therefore, no issue will succeed to be a goal on the state level or society level, without the conviction, effort and struggle of the political elite[(1)] Globalization influences the state sovereignty with respect to provision of prosperity. A report prepared for the Administration Council of the International Labor Organization, showed the impact of globalization on the mechanisms, the internal policies of the countries and the abilities of these countries to protect their different sectors of peoples. The report confirmed that manpower faces, as a result of globalization, an increasing and fierce attack of competition and a quick rate of technological changes, versus diminishing governmental resources in most cases[(2)]

With the escalation of globalization current, the idea of global village started to appear. This village simulates other villages in everything. In the village the state authority diminishes and the individual's authority appears; village unity appears very strongly in its general orientation, and the success of individuals in their private orientation appears as well. Thus, the generality of the public does not collide with the respect of private orientation; more than that, there is no repulsion between them. Merging between them gives the global village its personality and gives globalization its nature, and a special taste and splendor.

(1) Mohamad Ra'oof Haamid, Nationalism in Confrontation with Globalization, Iqra' Series (647), Dar Al-Ma'aarif, Cairo, 1999, p. 198-199.
(2) Ibrahim Naafi', September Explosion between Globalization and Americanization, ed. 17, Al-Ahraam Translation and Publication Centre, 2002, p. 137.

Globalization, then, has succeeded in exploiting the role of state to serve it and to respond to its new logic. It has also succeeded in making its international institutional style the prevailing and dominating style allover the world. The occurrence of this, in my opinion, results from a significant change in the function of state, however the strength of that state. Globalization, therefore, is a two-edge sword; however the one edge is useful, the harmful edge will have its negative effect at any time and by any means.

Some researchers think that globalization challenges the nation state to open its borders to a new type of free competition, because globalization aims at breaking down national borders in order to weaken national authority and its potency in application of national laws inside these borders, and its control of the flow of capital. Globalization also aims at transferring the organized authority from the national level to a world institution. The most obvious example of this is the international labor organization[1] The nation state, in the twentieth century, instead of being a container of novelty and progress, has changed to a chain which hinders the purposeful social changes, as it works as a containing structure against change or as a disheartened of progressive initiatives.

The multiplication of actual nationalities, from only tens in 1914 to approximately two hundred at present, should be regarded as an extraordinary example of the locality of globalization, and a rectification of the historical oppression practiced by people who used to transfer their liberation to realistic national governments. Budrillard said in this respect: «imitation is distinguished by controlling the example, or all the examples, in the light of the main fact, i.e., examples come first, and the astronomical circulation (like the bomb), constitutes the original magnetic field of events» [2]

This interprets, in my opinion, the persistent efforts exerted by the nationalistic countries, such as those splintered from the Soviet

(1) Aatif Al-Sayyid, Globalization in the Balance of Thought, p. 32-33.
(2) Bdudrillard, J., Selected Writing, ed. Mark Poster, Stanford University Press, 1988, p. 175.

Union or the Yugoslavian Union, to obtain nuclear weapons, because they thought that nuclear weapons, which change countries into superpowers, have a significant role in the political playground of the world.

Domination imposed on the organizations, institutions and conferences of the United Nations has lead to rendering the UN one of the important factors of dissemination of cultural and civilizational concepts of globalization, and of helping these concepts to prevail and to dominate other cultures and civilizations in the world.

It is obvious that the developments and consequences of local, national and international communities, today, are leading the opinions to crystallization of an international elite which will be able to govern, by 'remote control', the affairs of weak countries which are not able to resist and face challenges. This elite will manage to monopolize authority, wealth and influence in the world, the matter that renders it more qualified to influence the governmental policies, the stances of political parties, strategies of world institutions and the orientations of community changes in most parts of the universal village[1]

Politics, in the era of globalization, has become of multi-centric, and the state has become only a mere level in a complicated system of complicated agencies, mainly competing with governments[2] This is attributed to the fact that the independence of a nation state, during the last decades, was submissive to the increasing pressures imposed by huge expansions of international institutions, in addition to the increasing influence of the international law. The increasing influences of the United Nations, NATO, The World Bank and the European Union have reduced decision making by the nation state.

(1) Ahmad Higaazi, Arab Culture in the Era of Globalization, Gubaa' House for Printing, Publication and Distribution, Cairo, 2001, p. 28.
(2) Paul Hirst and Graham Thompson, Globalization and the Future of the Nation State, London, 1995.

By weakening the state, globalization paves the way to secret methods of direct dealing with non-governmental organizations, such as national societies, without knowledge of the government. These non-governmental organizations (NGO's) often become bridges to the international NGO's, which receive supports from the American development agency and other corporations and countries. Under the umbrella of globalization, countries suffer from many pressures to renounce their sovereignty, though the weapon of economic aid or threats of uprising and internal disturbances, e.g. waving a paper on oppression of religious and racial minorities, or violation of human rights.

Therefore in my opinion, the developing countries in the era of globalization have only but two ways, not three, to follow as regards their internal policies. Either submit, unwillingly, to the policies of globalization, through the compliance of loss of the defeated party which faces conditions requiring radical change of the policy of a weak country which is unable to resist globalization, or through a national thought which is based on a strong national devotion, and at the same time, be able to comprehend the new world thought. A good example of this is Japan, a country that started its progress with us, bearing in mind the tangible difference.

This matter, however, is not confined to the developing countries in the East because practicing democracy in the progressive Western countries has become only rituals. For instance, there is no political alternative offered to the voters, and, as is the condition in a one-party state, there is no real effect of the election results on the real proceedings of the economic and social policy of the country. The state, under the umbrella of the political neo-liberal timetable, has become more oppressive with respect to the democratic rights of people[1]The truth of this analysis was greatly confirmed by

(1) Aatif Al-Sayyid, Globalization in the Balance of Thought, p. 34.

the process of re-unification of Germany. When the democratic movement in East Germany changed its slogan from 'we are the people' into 'we are people', this nationalistic identify was not formed except through deportation, or elimination if necessary, of the 'foreigners' who used to be guests from sisterly socialist countries, invited through the time of German constitutional separation[1]

Establishment of new democracy, whether in Russia, Somalia or on earth in general, does not need more than exporting the previously prepared constitutions and the on-demand manufactured parliamentary systems. «Joshua Muravchik» said: «send the federal appears to Byelorussia, send the multi-partisan system to Nigeria in post parcels, send the law of rights to China by e-mail, ship to the United Nations a peace-maintaining force supervised by civilians, of which all members are volunteers; very obedient but with wide awake consciousness, from a country with a great deal of acceptance of losses, and has no private interest; send democracy on a laser ray. With respect to universal rule, do the same thing at universal level».[2]

The state, with all its political institutions, in my opinion eventually only serves the interests and logic of the great, as long as they (the great) specify the political philosophy and futuristic orientations of that state. Therefore, many developing countries suffer from very bad internal conditions, which renders them not able to face the challenges of globalization. This requires quickness of reforming the state systems, and purifying it from corruption, in accordance with a national reform project, which is distinguished with prudent innovative views which help in the development

(1) Schmitt, Carl; The Crisis of Parliamentary Democracy, Translated by Ellen Tendency, Cambridge, MA and London, 1988, p. 11.

(2) Muravchik, J., Exporting Democracy: Fulfilling American's Destiny, Washington, D.C.: American Enterprise Institute Press, 1994, p. 175.

of systems and institutions of the state and render them more able to cope with the new changes within the framework of globalization. Some of the developing countries are jeopardized with reduction of their sovereignty, transferring them into greater regional and international bodies, in addition to the danger of identity strife and civil wars that threaten the sovereignty and national unity of these countries. [1]

Despite the appearance of the non-allied countries movement, which encompassed the developing countries, the mandate of this system has offered an opportunity of appearance of new forces and new players in the world playground, who had no chance before to appear and influence to this degree of effectiveness. These forces acted to occupy a high international position, either as individual countries or as consistent groups in order to be able to guard their interests. [2]

Globalization, in its political aspect, works to «diminish the respect of sovereignty and self-government of individuals, and the human rights in addition to diminishing the sovereignty of the state itself». [3] The individual authority of the nation state is no longer the aim of the international relations. The aim now is the concern with the international institutions, which affects the ability of governments to secure the fate and future of the people thereof. Globalization, therefore, reduces the role of democracy in the nation state.

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(1) Aatif Al-Sayyid, Globalization in the Balance of thought, p. 140.

(2) Osaama Al-Magdoub, Globalization and Regionalism, the Future of Arab World in the International Trade, The Egyptian – Lebanese House, 2000. p. 27.

(3) David Held, Democracy and the Global order from the Modern state to comopolitan Governency Washington 1995, P.103.

Third: Economic Globalization:

In the era of globalization all countries speak the language of economy, which has become an inseparable part of the national security of the modern state. With the beginning of the Twenty First Century, world progress has started to be formed by contribution of two factors; namely: direction towards globalization and merging with the world economic system on the one hand, and keenness of the state to mitigate the effects of economic globalization on the prosperity of its peoples, on the other hand. [1]

The most important economic developments witnessed by the twenty first century may be the trend towards world projects, investments, companies and organizations. World companies contribute in the globalization of demand, through gathering it locally and forming it to the international level, in addition to directing the products themselves to the international level, and so forth. These companies also contribute in the globalization of supply, through the support of the new order of work division worldwide, support of wide exchange of technology, support of specialization in these components system and support of super quickness in transference of production factors.[2] As for the contribution of the world companies in the globalization of the strategy, we can say that the most important contribution was the mutual support between the companies affiliated to each other with respect to covering of world markets, exhibition of new products, support of transference from the burdens of scales to those of scopes and support of transference of activities, according to costs and facilities, from position to another world position, and so forth. [3]

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(1) Sameer Mohammad Abd Al-Azeez, Regional Economical Alliances Within the Framework of Globalization, The COMESA – The 15 group – the United Europe, the European – African – Mediterranean Contribution, Al-Shu'aa' Al-Fanniyya Stationary, Alexandria, 2001, p. 13.

(2) Ahmad' Arafah, Sumayya Shalabi, Globalization and the 'Dhaadh' Theory in Arabia, The Theory of Conquering the Emptiness, Al-Risaalah Printing, Tanta, undated, pp. 6-7.

(3) Abd Al-'Azeez Al-Shirbeeni, The New Face of International Companies, News of Administration, Arab Organization for Administrative Development, issue 19, June 1997, p. 1-2.

The great quickness, in my opinion, of the processes of globalization and international merge is very obvious in the field of economy. The great strong parties enveloped in economy internationalization, banks and companies. The internationalization of production, consumption and the world trade, which does not stop, took place simultaneously with the revolutions developments in transports, communications, technology and intensive growth of international employees emigration.

The world economy has an equal concern towards encouraging individual tendency. The primary policy hereof is the policy of identity merging, which recruits the realistic, active – or even the rash youth to merge capitalism with its international culture [1] The system of world trade was never «economic»[2] i.e.: a distinguished system governed by its own rules. According to this meaning, the term (world economy) always, used to be a shortened expression of the complex interaction between economical and political relations, which are molded and re-molded by the super powers strife. The world economy is very open; it appears wherever a dominating power supports the trade system. If the globalization supporters were right, all this will vanish.

This new version of economical domination, i.e., the version of «Market colonization», makes peoples and governments submissive to the powers of market, through apparently neutral actions. The international creditors and multi-national companies committed the international bureaucracy to execute a world economical plan, which affects the living of more than 80% of the world population.

It has never been witnessed in history that the «free» market, which works through the tools of total economy, played such an important role of molding the destinies of «sovereign» countries[3]

(1) Paul Hirst and Graham Thompson, Questioning of Globalization, the World Economy and Possibilities of Control, Translated to arabic by Ibraheem Fathi, the National Project of Translation (100) Supreme Council of Culture, 1999, p. 23.

(2) Michael Chosodoviski, Globalization of Poverty, Translated to arabic by Mohammad Mstageer Mustafa, Tenth Sutoor Book, 2000, p. 31.

(3) O'Neill, John, Five Bodies: The Human Shape of Modern Society, Ithaca: Cornell University press, 1985, p. 131.

Globalization will lead to improvement in the mechanism of accessibility and openness of markets, due to reduction of customs fees and cancellation of duty-free restrictions, which will lead to growth of world market, expansion of area thereof and abolition of all barriers and borders to facilitate transport of commodities, services, information and capitals. These barriers used to give the companies and establishments in any country freedom of choice between staying locally under a protection which secures for them existence and continuity, or facing he challenge of competition in the world market through exporting[1]

Some of the economic manifestations of globalization include: increase of mutual dependence between the states and national economies, through globalization of production and marketing of many modern industrial products, growth and variation of world traded transference of capitals via the borders and increase of the number and activities of multi-national companies. These manifestations can be noticed in the activity of the international economic alliances and institutions that direct globalization. One of the most obvious signs and properties of globalization of economy s the phenomenon of merging of companies and banks, which could occur between the relatively weak companies and banks: This phenomenon is the practical expression of concentration of capitals and production under the umbrella of contemporary capitalism.

The dissemination and spread of market powers and their mechanisms cannot be hindered by any obstacles. When they enter an area or open new markets, they spread very quickly, which means that the world trade does not recognize any borders and does not recognize the right of any country to what was called protection, support or even protective measures.

The international market has become move important and powerful, than the nation states and societies, in determination of economical matters, and even the national political matters. The notional sovereignty previously meant the unlimited control by governments to their economies. However, now the destiny

(1) Muhsin Fathi Abd Al-Saboor, Secrets of Advertisement in the Era of Globalization, Al-Neel Arabic Group, 2001, p. 147.

of economical affairs is determined by multi-nationalities markets and multi-national companies. The increase of economical integration of national societies weakness the economic independence, because: [1]

- Respect of commercial competition and the need of costs reduction require great reduction in the degree of prosperity.
- Power in the society changes from the state to the establishment.
- The political options of the governments have become limited, because they desire to attract the foreign capitals and they fear the escape of these capitals, to the extent that some people say: «it is the international financing, now, which governs the world».

Integration of financial markets has reduced the efficiency of the policy of total economy (financial and monetary), in administrating the economy.

The capitalist system has undergone many stages and developments to achieve two goals, which remained as strategic invariable, irrespective of any changes in the mechanisms of supporting and renewal of the system, according to domestic and foreign changes; These two goals are:[2]

The first goal concentrated on renewal, development and creation inside the capitalist system itself, in order to create an ideal system of economic, military, civilization and political power that would distinguish it from any other competitors.

The second goal encompasses support of goring domination, in order to also achieve the first goal. Therefore, the accumulation of progress in the capitalist system (the centre), has been connected with accumulation of primitiveness in other traditional countries (the followers or peripherals), according to the language of the school of following.

The European Union (composed in 1959) dropped most of the commercial restrictions between its states, which opened wide ranges of great economic progress during the following two decades. Multi-national companies started to establish branches for their factories and offices in Europe, to be treated as European companies

(1) Ibrahim Naafi, The September Explosion: Between Globalization and Americanization, p. 130.
(2) 'Abd Al-Baasit 'Abd Al-Mu'ti, Cultural Following in the Arab World, "in Mechanisms, Domains and Interpretation", in the Symposium of : Arabic Culture, the Reality and Scopes of Future, Doha, April, 12-15, 1993, p. 211 .

within that union, in order to have the ability of dealing, commercially and freely, with the markets of the states of that union, and to avoid any customs or restrictions imposed on their exports to these markets[1] In order that a company be treated as a European company, it has to manufacture the main components of its product within the framework of the European community states. For instance, the American company (Whirlpool) bought the European Phillips Company for electric household appliances, in order to be qualified as a company within the union.

Foreign direct investment achieved, in the second half of the eighties, a growth which was equal to four-times the world rate of growth and three times the growth rate of the world trade, whereas the multi-national institutions, whose original position is in the triangle of the USA, the European Union and Japan – occupied 80% of these investments. By the end of the decade, the investment volume owned by these institutions reached two trillion dollars, which equaled approximately five times its value in 1979. As for the field of trade, the biggest increase in the commercial expenditures was between the developing countries, with 80% achieved among the Group of Seven states. [2]

Statistics showed that, after five years of implementing the textiles agreement, the share of developing countries in the world textile trade was not more than 4.3%, whereas the exports of industrial countries increased with an annual rate of growth of 9%.

The phenomenon of globalization is the phenomenon most adherent to economic activity in general, and banking activity in particular. Although globalization, as a human phenomenon, has its own various political and social aspects, from the banking viewpoint it has adopted new dimensions and contents, which made banks resort to unprecedented areas and activities, and transfer to extensive and wide-ranging activities, instead of the limited attitudes and thoughts of activities, for:[3]

(1) Ahmad Sayyid Mustafa, Challenges of Globalization and the Strategic Planning, p. 18.
(2) Atif Al-Sayyid, Globalization in the Balance of thought, p. 114.
(3) Muhsin Ahmed Al-Khidairy, The Over-Whelming Globalization, p. 254.

a- Magnification of opportunities.
b- Increase of gain.
c- Strengthening of trust, now and in the future.

Nevertheless, most of the forecasting research almost unanimously showed that the question of poverty would remain as one of the really important challenges, especially in this era of globalization, and in the presence of mechanisms of internationalization of economy in terms of production, distribution and consumption. The world countries, especially in the southern part of the world, should face these challenges. [1] The phenomena of poverty and variations in living standards have spread a noticeable and fearful image, which constitutes a persistent threat to the structures of these countries, and even to the rich and progressive countries as well. It was obvious that the economic growth and efforts of development which were exerted in the last yeas, in the non-capitalistic societies, had no results in the limitation of the whirl of poverty, the education of the numbers of the poor or satisfying the basic needs of millions of people who live human deprivation or under the so-called line of poverty. [2]

It is important to accept the fact that foreign trade and investment are connected to principal economic factors, shown in the national income. According to definitions: at any period of time, a nation's balance in its 'current account', which includes trade and payments of different external charges, should be equal to its balance in the 'capital account', the net flow of assets into and from the country. There is no full consistency between the current account and capital account in governmental records, which usually show a difference between the two. Nevertheless, they move in a consistent manner.

From all the mentioned information, we can see that globalization has handled all aspects and issues. Globalization of economy, however, has negative effects on the behavior and values of individuals and the society at large. What is the story of social effects of globalization? Is it always negative or has it some positive effects on behaviors of the individual and the community?

(1) Friedman, Jonathan, Cultural Identity and Global Process, Gage Publications, London, p. 159.
(2) Ibid., p. 161.

Fourth: Social Globalization:

Globalization and questions about the role of the state in the redistribution of resources, in addition to the diminishing of its role in many aspects of social and political responsibilities; all these factors helped in the appearance of new actress, whose voices were heard for the first time. They move and meet to show their claims of new rights to the homeless, youth, old and people of special needs, in addition to the rights of inspiration of clean air, pure water and food which is not contaminated with pesticides. In some of the cities in North America, the workers who wash automobile windows formed groups to defend their rights against the little money that they received for their work. These claims helped in the updating of many articles of the World Declaration of Human Rights of 1948. These claims also involved the right of a healthy life, free of genetic engineering and the right of living in a clean environment, which affects the scientific and technological progress. However, the question that raises itself is: Who has the right to dominate the benefits of science and technology? Who decides the methods of using these benefits, for what purpose, and for whom?

Globalization, as a concept, indicates compression and magnification of the world, and concentration of awareness within it, on the civilization, society, regional and individual levels, as the social powers have changed from tribal and family gatherings to national and international gatherings.

Therefore, the globalization current has made a wide stage of social instability, and has also helped in spread of some shapes of western social behavior. [1]

Globalization pretends that it respects the principle of the individual natural rights and it has terminated the era of oppression. These issues are regarded as the main obvious objectives of globalization, which have been locally and internationally protected.

(1) Aatif Al-Sayyid, Globalization In the Balance of thought, p. 60.

The UN document about populations and development, convened in Cairo in September 1994, could be read as a direct reflection and expression of the meaning of globalization and «market civilization»: "Leave everything to the powers of market and free all individuals, males and females from the chains of traditions and religion.

Let them be «free», to fall «willingly» into the chains of the market system. Let the woman, as well, get out of the prison of conventions and traditions to enter the prison of market «willingly». Let boys and girls practice sex from the age of ten years, whatever this practice; natural or not natural, ethical or non-ethical, as they are easy preys of the powers of market, to gain great profits[1]

This objective is the most important objective of Western globalization; when the individual is free from the chains of family, religion, homeland and even ethics as general, he/she will be an easy prey for the powers of market and other powers!

When the societies become free of their identities, they will be more qualified to acquire new identities; more wide more expanded and more accepted identities. Globalization" of societies is a sort of usurpation of awareness and will of mankind in favor of super powers which dominate the awareness and consciousness; overwhelming deluge of sense and nonsense, of new Western behaviors and conducts, which have become familiar, due to their spread.

However, according to historical and anthropological information, there are many ways of construction of social existence and hence there are several structures for a universal system. This variation, however, does not constitute great problems, as long as communication between communities is restricted and internal variation is limited. When these who problems do occur, the old communities used to solve them through confirmation of limits

(1) Galaal Ameen, Globalization, "Iqra' Series (636) Dar Al-Ma'aarif, 1998, p. 140-141, with some changes.

between the social groups. Moreover, affiliation to certain group in a community means following the religion of that group. In the more complicated old communities, or these that are divided into classes of certain sects, there is still consistence between the religious and social group belongings in most cases. However, he groups of prevailing position usually used to make their religion distinctive, and in a shape of science which makes their ethical principles as hypothetical standards for all types of behavior, in order to express their domination on a grater social diversity[1]

Belonging to a group and its specified criteria used to be connected with the universal system. However, it is thought that this connection is related to a diversity bigger tan the realities of life. As a result of this, the pressures of abstraction have increased while the globalization of ethical principles resulted in more unified universes; firstly in the shapes of paramedical forms n which good Gods occupy the summit, then in the shapes of theistic and non-theistic visions. The revisions wee ether in a shape of coherence between the elements of the sublime ethical good, as in the Abrahamic religions (Judaism, Christianity and Islam), i.e., the religion of a pure ethical nature, or they assumed a super-ethical area, which overtakes good and evil, as in the religions Taw, Brahmanism and Nervana[2]

It is obvious that the social effects of globalization are connected, in my opinion, with the changes of world economic structures.

The methods by which the financial institutions, headed by the International Monetary Fund and the World Bank, have compelled the Third World, since 1989, to facilitate these changes, reveal a new financial order, which will be fed by human property and environmental damage, and which generates social separation, encourages racism and racial trends and undermines women rights.

(1) Esposito John, Islam and Politics, Syracuse University, 1987, p. 114.

(2) Stark, Rodney and Bainbridge, William Sims; A Theory of Religion, New York, 1987, p. 114.

All these factors will lead, in my opinion, to social cracks and local and international social sabotage. The effect of this phase of the history of the contemporary world community, which is called now the «era of globalization» or the New World Order, has been reflected on the field of organized and group crimes, which are distinguished with their danger, due to the utilization of modern technology, internet computers and direct satellite communication in these international crimes. These, of course, are uncontrollable and undiscoverable crimes[1]

The most dangerous crimes of globalization are smuggling of drugs and trading therein, in addition to smuggling of weapons and explosives, washing of crimes money, escape of justice-wanted criminals outside the countries where the crimes took place, smuggling of money, crimes of governmental and administrative corruption, secret, suspicious and international deals and export of enriched food and radioactive materials. All these are transcontinental crimes, conducted by organized gangs and lead by prominent people. [2]

Crime is a social phenomenon, which, in my opinion, disturbs the society and threatens its stability; in addition to that it costs the country great losses. I think that elimination of the causes of crimes which lead a person to commit them, are more significant than arresting the doers after the occurrence of the crime.

Some of the most causes of committing a crime, and resorting to violence, fanaticism and terrorism, include: The state of alienation and stray, in which some people feel the need to escape from the present to the past, in terms of religious fanaticism, escape to another world of dreams and illusions through drug addiction, emigration from their homelands or through getting rid of life itself (suicide).

(1) Mohammad Faheem Darweesh, Crime in the Era of Globalization (and a file of the most important signs of crimes, and the famous trials in Egypt), Golden Eagle for Printing, 2000, p. 38.
(2) Ibid., p. 39.

It is, therefore «a time emigration as a result of place alienation», and a feeling of weakness in a society whose people do not understand them or a corruption, which they do not tolerate, or conditions that they are not able to overcome.[1]

The role of the socio-cultural process, particularly in the conventional and developing societies, has retreated, despite that this process that was the most old and effective process in the development and management of thee societies. This was attributed to the overwhelming penetration of the economical, informational and cultural processes[2] It has been clear now, that cultural penetration, particularly in the era of globalization and its modern mechanisms, jeopardizes the order of authentic values and constitutes a sort of cultural duality, in which the contradictions of authenticity (originality) and modernization re found together, which leads to marginalizing or changing the national culture features.

The social changes in the last quarter of the last century had negative effects on the societies, in terms of different philosophies of fanatic thought, which constitutes disturbance in the values and ideals on which the society has been based and the people had become accustomed to. These thoughts constitute causes of strife that have undermined the society and damaged the values and hence the society itself, because these thoughts are in contradiction with all human and religious values.

Some Western conduct has started, in the last years, to take an international form that overtakes geographical borders, which negatively affects the national societies and their consistence and traditions. Globalization, therefore, requires great national and non-governmental contribution, which, of course, leads to dispute and collision with some enveloping countries in the mattes of the semi-

(1) Hussein Kaamil Bahaa Al-Deen, Education and Future, p. 54-55.

(2) Ahmad Magdi Higaazi, Arabic Culture in the Time of Globalization, p. 27.

complete fostering by the state to its civilians. Globalization also requires a distinctive individual preparedness to initiative taking and facing dangers, which often contradict the basics of social upbringing of some of Third World countries, particularly the Arab countries, which render the individual a part of a whole[1]

Within the framework of globalization a country may find itself obliged to reduce the programs of social care, particularly supports of the needy and abolition of social securities of the inferior class and the most people who are subject to dangers, and this will lead to social disturbances. Globalization has worked diligently to overthrow the institutions that used to protect the social balance, which had been carried out by the state in the last decades. This led to unemployment and marginalizing society.

Globalization, therefore, authenticates the opinion of making the human being adherent not to the nation state or national society, but to the whole world. It encourages and pushes the human being o escape oneself from the opinion of «the limited and narrow place», and even from the opinion of «the society and homeland» to the wide scopes of «the universal world». The relations and actions thereof will acquire a completely different concepts and meanings used to be understood before joining globalization. These relations, i.e., the social relations in the international society, could be named a process of exporting the values and ethics of the dominating countries. We can conclude that globalization acts to smash the national identity and personality, and to remold them in an international mold of identity and personality, such that the individual abolishes his roots as well as loyalty and belonging to them.

(1) Aatif Al-Sayyid, Globalization in the Balance of Thought, p. 60, 61.

Research Results

After this round through globalization and the various manifestations of its concept, we can point out the results of this study in the following specified points:

- **Globalization calls for a universal or world culture** that encompasses a group of social criteria to be imposed on the world at large, irrespective of the ethical or scientific concepts of these criteria. Globalization, therefore, constitutes the cultural challenge of a special primitive attribute, based on cultural overwhelming, in order that small countries lose their cultures, and internal division and cultural cracks appear. This is done through trying to replace the cultures concepts of other countries, especially Islamic countries, with the cultural secular concepts of the west.

- **Globalization challenges the nation state to open its borders** for a new type of free compaction, because globalization works to break the national borders and hence to weaken the national authority and its ability to apply the national laws inside these borders. It is obvious that the developments and consequences on the local, national and international levels, today, lead to crystallization of world elite which can be able to govern, by remote control, all the affairs in the less powerful countries which are not able to face the challenges. The influence of this elite has appeared in some world countries, including Arab and Islamic ones. In this atmosphere the state will be unable to perform its role in the re-distribution of the national product in a fair way, and in the protection of the interests of the marginalized classes, which renders the state unable even to protect the social peace in its own land. This situation is the realistic application of globalization goals, interns of the following: smashing the local national identity and personality, and remolding them in an international non-identity and non-personality, such that the individual loses the reference, belonging, roots and loyalty to

them. The existence of the authority of nation state will be affected with the strikes of the spades and axes of globalization, which has got to the world the burdens of trans-continental and multi-national companies, which made many world countries suffer from internal bad conditions which rendered them unable to face globalization challenges, and hence the dangers of reduction of their sovereignties, through transferring these sovereignties to bigger regional and internat-ional bodies.

- The successful developmental experiences in the middle of the Twentieth Century showed that there were different political choices that helped in the breaking of chains of primitiveness, and offered adequate space to the people to plan their ways into the external borders. However, many programs of globalization have been prepared to deprive us of this space.

- Under the umbrella of western globalization, small countries, i.e. the less developed, do not constitute virtual production powers, except through the imposed connection with the capitalist centers that dominate them at the expense of the sovereignty of these small countries. According to the (GATT) Agreement, the world will change into a big open market that feeds the monopolies of progressive countries, in order to acquire the biggest possible revenues, at the expense of the developing countries. This Agreement acts to open the markets of the developing countries to the exports of rich countries, in such a way as to damage the industrial bases of these countries through unfair competition. This shows that the question of poverty will remain as one of the most significant challenges, under the conditions of internationalization of economy in terms of production, distribution and consumption. Later, it was discovered that the economical growth and the developmental efforts exerted recently in the non-capitalistic societies had not lead to any tangible results with respect to reduction or mitigation of poverty, limitation of the number of the poor or satisfaction of the basic needs of millions of people who are living in depravity or under the so-called poverty line.

The methods and planning of globalization in its Western concept, make reconciliation of life between two worlds, which appeared suddenly, under the umbrella of globalization, i.e., the world of super powers and the world of poor countries – make this reconciliation – difficult. As for the first world, the exports have increased ten times since 1950, the foreign investments have increased in a quick manner, the sales of multi-national companies have topped the world exports and the flow rate of foreign exchange has increased from is milliard dollars daily in 1973 to more than 1,3 trillion dollars daily at present. As for the other world – the poor countries – we find economical weakness, social instability, grievous poverty, experienced by 1.2 billion of people, almost 140 million laborers – out of 4 billion (total manpower), most of them in the developing countries, without work. This inequality has lead to spread of strife, wars, damage of infrastructure... etc.

It is well known, at present, that more than 1.2 billion of the world population i.e., one person out of five, lives with less than two dollars per day. Is this amount of money adequate to meet the basic needs of the individual, such as accommodation, food, water, clothes, health care... etc? It is very troublesome to see these conditions in the time in which some parts in the world are proud of imaginary prosperity, huge technological progress and large materialistic wealth, to the extent that some of them said that they could clone – by science – a new creature! This is a historical disturbance that is experienced by the world today.

- Some of the signs of globalization at the social level include: spread of the types of western behavior, aided by the communication revolution, information and the increasing progress in the field of information in order to deprive societies of their identities to be qualified to acquire a new identity which is wider and unlimited. The wills of societies under the umbrella of globalization are usurped in favor of the dominating super powers. It is clear that the social effects of globalization are connected with he change which took

place in the structures of world economy. This change reveals the effects of a new financial system, which feeds itself from poverty and damage of environment, and it generates social separation and encourages racism and racial disputes, which leads to social disturbance and sabotage on local and international levels.

The signs of this disturbance have appeared now in terms of increase of tension and anxiety and escalation of violence, terrorism and organized crimes, which have become the most profitable economic activity, such that its net profit reaches more than five hundred billion dollars annually!

The most dangerous crimes of globalization may be smuggling and trading in drugs, smuggling of weapons and explosives, money laundering, escape of fugitives from justice outside the borders of states, crimes of governmental and administrative corruption and exporting of perished foods and radioactive substances.

All these are Trans-continental crimes carried out by local and international organized gangs.

Some of the causes which may lead to crimes – and even to violence, fanaticism and terrorism – include: the condition of being lost and estranged, in which some people feel the need of escape from the reality, in addition to the retreating of the role of socio-cultural process, especially in he traditional and developing societies, which was the oldest and the most effective process in the progress and management of these societies, due to the overwhe-lming penetration by the economical, informational and cultural operations as effective tools of globalization.

Allah is the Most Sublime, Most knowledgeable.

The Factors for Defense of the Civilization[1]

By: Dr. Sami Mohamed Salih El Dallal[*]

The Islamic manpower is about 20% of the total population of the world. It would be a great power if it utilized its human gifts, especially since it comprises different races, nationalities and ethnicities. This is a rich support from which to feed the integration that the structure of the civilization so desperately needs.

The Islamic nation entered the 20th Century with a civilization fully endowed with great balance in all fields at all levels. But all this balance was changed into a monument, topped by dust, and became poetry for poets and yellow pages of manuscripts distributed in the various libraries around the world. When this balance was a vivid reality, the area of Islamic world's was full of scholars, scientists, students, and Islamic troops were opening regions and countries,

(1) This topic forms a window of an overall and a comprehensive contribution which can be regarded a complementary Scheme, which tackles the most important aspects of the «Muslim Message In the Globalization» Era we ask Allah to make it easy for the researcher to publish it so as its benefit prevail (The Publisher).

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and destroying the thrones of tyrants and polytheists, spreading justice and fairness everywhere.

Although the Tatars blackened the Tigris River with the ink of millions of books, still the Arab and non-Arab libraries kept the dictionaries of the scientists and translations on belief, hadith, origins, principles, autobiographies, language, Algebra, Mathematics, trigonometry, light, chemistry, astronomy, medicine, pharmacology, physics, Engineering, architecture, commanders of troops, philosophers, thinkers, industrialists, professionals and many others, what forms the bricks of the building of any civilization.

A day when darkness prevailed over nations of the earth, whether at the farthest areas of Asia or Europe or Africa, the light of knowledge and its illumination shined sparkling over all Islamic countries. And when poverty was firmly settled in those countries (of darkness), the Muslim caliphs distributed money, but found no one to take it!! Has a day like that passed over humanity that the caliph spoke to the clouds saying: rain wherever you wish, for your land tax will return to me!!.

The peoples had enjoyed the superiority of Muslims over the regions of the earth by their holding the reins of civilization for many centuries. But then the wealth of this world started to dominate and captivate the hearts and the feelings for the hereafter started to die out in the hearts little by little. Then the Muslims differed over the things and the nation of factions became prominent. The Crusaders were able to invade the Muslims in their home for many centuries. When that took place conditions deteriorated and the established civilization became just memories, which authors dress up their book pages and writings. Hence, it became just heritage and memories, and entered into the capital account waiting to see who will extract its treasures again.

Although a great deal of ideas and new ideologies are coming, and despite the mixing and overlapping of peoples of different races that took place, none of this wiped out the sources of reference of this religion. The white path that the Prophet (pbuh) left us is the Qur'an and Sunnah, whose day is like its night and no one deviates from it without perishing.[1] The two of them are still in that condition. In fact, there was no increase over the years following these two paths of reference except increases in interpretation and explanation, over which the scholars of the nation exerted great efforts through the eras, and still the scientific efforts at the specialty levels drain in the Sunnah Purification Committee till we have a great quantity of modern editions that separate the right from the weak

Thus the matter of renewing the launch the Islamic civilization still has a firm base between the two of us, but we lack those to carry it to its by its rights.

The Factors of Defense of the Civilization

The Islamic community possesses basic factors that make it the position of influence and the center of gravity in the world of defending civilization. For example, let us mention a few:

1- **Balance**: It is the heritage of Islamic civilization accumulated for more than fourteen centuries

2- **Reference**: The Holy Qur'an and the Sunnah. These represent the curriculum for building the international structure for our civilization, wherein the world will enjoy peace, security, justice, welfare, prosperity and pleasure. This reference is not to be represented in texts only, but by how to actuate these texts in forming the basic blocks for a happy civilization, i.e. the human being himself. It shapes him in a divine mold, which makes him, his movements and his gifts, in harmony with the total cosmic movement.

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(1) The Hadeeth reported by Ahmed, El-Hakim and Ibn Majah: **«I left you with the white, which its night like its daylight, no one deviates from them after me, only the perishable»** .

3- **Wealth**: This structure shall not be supported except by the provision of what feeds its growth, which is its wealth. The Islamic world's economic map quantitatively and qualitatively shows possession of most of the wealth of the world. We do not want to enumerate these commodities of petroleum, minerals and others because that is above accounting. But we just want to point out this issue. What really makes the heart sad is that these realities are swinging between negligence of the exploitation and the control of the foreigners, either directly or through investment.

4- **Social Solidarity**: It is one of the most important factors of the Muslim communities, whereas the bonds that the prudent legislator consolidated so as to make the family fibre remain in its solidarity best. This mad the Muslim society coherent, individually and jointly supporting one another, cooperative and loving one another, opposite to the West, where severe family disassociation prevails, which threatens its continuous developmental donation in the civilization march.

5- **Human Power**: The total number of Muslims in the world is about one billion and two million persons, which means about 20% of the total inhabitants of the earth. It is a great power if it is activated and exploited in devotion to human civilization, especially since its comprises so many different races, nationalities, ethnicities. This is an obvious indication and rich support for complimenting each other, which is a basic need of the structure of any civilization.

6- **Active and Intelligent Minds**: The Muslim world is rich in unique minds of an encyclopedic capability. Unfortunately we lack the statistics in this regard. But most of this genius did not feel safe under many of our ruling systems in the Islamic world and preferred to migrate to Western countries and became under situations that forced them to form the first building blocks in the structure of Western civilization, which is on its way to vanishing, instead of

being building blocks in the Islamic civilization building scheme, which is on its way to rising.

7- **Specialties**: Whoever carefully studies the composition of the specialization categories in the Islamic world will come across the fact that there is no science or specialization that has no part of the Muslim specializations. It includes men and women in the following fields: medicine, engineering, physics, chemistry, astronomy, mathematics, arts, economics, etc., which forms the mortar of modern civilizations. The specialized Islamic scientists have proven their self-capability and their accompanying the development of modern science in all fields and experiences, either at the local level or internationally. They have been awarded the highest scientific degrees and have imposed their superiority without need of recommendations from any one (that means from one of the Westerners.).

8- **The Personal Power of Resistance with the Ability for Openness:** It is a wonderful characteristic in the nature of this religion, that its curricula provide self immunity and privileges for the Muslims. These enable them to interact of civilization talent market, with the concept of 'donation with openness and taking by screening'. That means gambling what they take from the others. They should not take except what is homogeneous with their religion and not trouble the purity of their minds and souls. It is true that some individuals do not enjoy their power and this characteristic, but we are talking about the comprehensive Islamic social movement, which is a general movement that covers the isolation of some from the party and their disengagement outside of the line of travel.

9- **Strategic Location**: The Islamic world borders all oceans and most of the seas, which makes it experienced in the sea trade and military transport routes. Additionally it has a geographical landscape that includes mountains, valleys, plains and deserts. All these factors provide a great role in the strategic superiority

essential for defending in peace and in war. No doubt that the strategic location augments the state of security for conducting the activities of life, even should war break out. This is due to its natural formations, a main factor for the maintenance of lofty meanings clarified in the movement of the civilization.

10- **The Existence of the Challenge Motive**: No doubt that our Islamic nation is passing through a big crisis in the present era. It is a general feature of underdevelopment, and our countries are categorized as Third World countries. At the same time, the Western countries and the United States enjoy the privilege of amazing scientific development. This vast difference between the two levels generates, or is about to generate, a readiness condition for many Muslims to possess the power factors, which the West has, for the purpose of self-identification and to surpass obstacles. This motive, which is generated from the vehemence of the conflict, has disclosed that although the dust has not yet settled, the growth of the challenge motive for the Islamic nation. It is important and it must exist for the rise to take place.

11- **Existence of the Drive to Resist**: Although it is a natural reaction to being challenged, some additional factors can develop the natural product and accelerate its movement. Among them is the insistence of some political administrations in the West to renew the historical colonizing assault through military occupation of some Islamic states. Some of them have yet to smell freedom, like Chechnya and all the Islamic states in Russia, in addition to the republics that gat their independence from the USSR, Kashmir, the Philippines and others. The reoccupation of some Islamic and Arab states has strongly developed the resistance drive, not only militarily but also among civilians. All that has come as an added factor to the existence of the Jewish entity in the holy Palestinian land, where the Palestinian resistance expresses the severity of deflagration and the intense of its flaming.

12- **The Existence of the Drive to Propagate and the Desire of Good for Mankind**: this is within the nature of this religion, and it was not sent down except for that. The Most High says: **«And We have not sent you, (O Muhammad), except as a mercy to the worlds.»** *(Al Anbyia:107)*. So the Muslim continuously seeks to get the people out of the darkness of polytheism into the light of monotheism by which the civilization shines.

The above twelve positive factors of defense of civilization are enjoyed by the Islamic world. But these factors have obstacles that prevent their having any scientific effectiveness from the reality on the ground, the most important ones being:

1- The nature of many of the contemporary ruling systems in the Islamic World.

2- The strong influence of foreigners in the Islamic world.

3- The existence of the state of the Jewish entity in the heart of the Islamic world and its control over Jerusalem.

4- The psychological defect whose winds still rage against the Muslim peoples, from the continually being immersed in a condition of bedazzlement of their hearts and minds by Western things.

5- Absence of serious development planning in the Muslim world.

6- The differences and disunity of Muslim practitioners and their inability to understand the way to deal with reality and their backward recognition of its components and elements.

7- Migration of the Muslim brains to the Western states (referred to earlier)

8- Diffusion of ignorance and poverty in many Islamic regions.

9- The utilization of Islamic wealth for private interests, whether personal or factional.

10- The inability and paralysis of the Muslim mass movement, even in reaction to what happens in their country.

11- The effectiveness of the negative powers that grow in the belief structures of the Muslim world, like the atheist parties, etc.

Now it is up to the reader to imagine the size of the defense between the factors and the hindrances that we have mentioned so as to deduct easily the answer to the important question, i.e., Why is our condition like this?!!

What we have mentioned explains why the Islamic nation today, s far as defense of civilization is concerned, is in a state of recitation and imitation, more than it is in a condition of pressure and influence. This condition makes it open in front of globalization's storms. Some of the Islamic movements, according to their personal analysis, saw that most of the obstacles that we mentioned are nothing but a feature for one thing, and it is control and domination, or just say globalization, which is now the United States and Britain and their allies.

And according to this, instead of scattering the efforts and being divided, get rid of these obstacles one by one. According to their view this is impossible.

The priority is to collect those efforts and put them all in the direction of the center of that superiority and domination.

This is the way that leads to the fall of those obstacles and the rise of the factors they are blocking, which in turn will lead to the feeling of self-esteem and the glory of the belief in Islam it self, that it is actually divine and for the contemporary pioneer, under the slogan of universalization. At this stage, globalization's allegations will collapse and become just a disgrace in the history books!!

The Collapse of Nationalism, Socialism and Liberalism in the face of Defense of the Civilization:

It is said that: if the camel falls, the knives will be many!! But, and praise be to Allah, I have had a clear view for many decades on these trends, i.e. before the attempted serial of their collapse!! What I am going to say is not from the knives that come after death, but rather from those that preceded them. Nationalism, socialism, liberalism and secularism had been laid down as the saviors of the Arab nation from collapse and deterioration, of which the Sykes Picot Agreement was one outcome.

Those movements were represented by theorists and thinkers who had prominent roles in molding the political and cultural Arab arena.

And they were represented in leaders who sat on the thrones and lead their peoples to the pit, in which the true Arab nation is deteriorating towards the bottom.

And they were also represented in the hundreds of newspapers and magazines, thousands of books and studies and the preparation of the reading and audiovisual centers.

Actually, these trends had dominated the Arab arena and from their results are that all the Arab defeats in the 20th Century happened under the shadows of their superiority and ruling.

The most prominent of that was the establishment of the Jewish State on Palestinian land in 1947 (The Division) and the «international recognition» of 1948, including the subsequent collapses, crises and setbacks.

All of these are catastrophic defeats.

Also, from the results of the role of these trends, the fatal attempts to alienate the Arab people from Islam, to which it belongs. Hence, Sharia was ceased from the reign and the places of influence, and the market picked up on the suppression of scholars, preachers, students of science and the usage of the most severe types of severity and torture against them including execution and life imprisonment at hard labor.

Another result is the diffusion of corruption, bad morals and conduct and many other immeasurable things.

Darkness had dominated the Islamic and Arab people during this era and s\it continues today. This collection represents the real collapse of those trends before the momentum of the contemporary civilization that crept upon these people with its good and its evil. Most of its evil aspects were consolidated within it and most of the good aspects failed. That is because most of these trends had succeeded in extracting the Islamic self-immunity from these peoples and they became exposed in the open without a veil or cover!!

One of the nationalists who rejected nationalism for the benefit of affiliation to «nothing» wrote saying, «The national address has wasted the powers, efforts and funds to reach one slogan, which has no factors of achievement, and all that at the account of every state, every people and every human being in the world that is so-called the Arab world.» [1]

Another one said, in the sea of interpretation of the stage, «One of the merits of the war against Saddam Hussein is that it provided the opportunity for laying down new thoughts on Arab nationalism, which was the idea that controlled the Arab political activity for a period pf more than 50 years…».

(1) The Kuwaiti Al Raay El-Aam, 28th April 2003.

And he says «After the late Gamal Abdel Nasser seized power in Egypt through the July Revolution in 1952, the idea of Arab nationalism crystallized (but I say it was crystallized way before that) and the ideas of the one nation propagated. From that time, that is to say before 50 years, a class of Arab educators, politicians, writers, and journalists of different nationalities were formed, and were faithful in their intention to support the idea, definitely there were those who benefited, at least morally, from the cheers and praising of Arab unity. Now, and after many political experiences, like the 1948 war and the 1967 setback, through to the way to the Iraqi invasion of Kuwait and ending with the United States occupation of Iraq, banishing the Baath Regime, it has been decisively proven that the idea of Arab nationalism is a failed idea theoretically and practically. Indeed, all political classes, the educated, writers and journalists who had given all kinds of praise, defending that idea feel the sadness and sorrow, not just for the loss of the so-called Arab nation, but to their late discovery that they were running after an allusion.» (1)

I say that: the talk on this subject may be long and the writings quite a lot, but the last I will say in this address is that those who have failed to pass what they want under the canopy of nationalism, liberalism, socialism and other trends, want to pass themselves off once again under the title of globalization, even though the subject is still debatable. (2)

(1) The Kuwaiti Al-Watan, Mohamed Abdel Gadir El-Gasim, 23rd April 2003.

(2) For more knowledge on what is behind these trends, see the book of Shakir El-Nabolsee, titled «The Arabic Ideology in the 20th Century», 3 volumes.

Defenses and Intersections of the Civilization's Interests in the human community under globalization:

-While Islam aims to concentrate on man for the purpose of achieving the objective of his creation, which is realization of pure worship to Allah, the great and Almighty, so as to be a deep-rooted and consolidated foundation for building a civilization, and through this the higher interests of man will be achieved. The enemies of Islam concentrate on the human being to make him a fuel for achievement of their personal goals and their unique aims, and as such, man becomes a brittle brick, crushed in the building of their civilization, and through this the higher interests of man are setback.

-While Islam confirms that the building blocks of civilization (values) are determine how the construction and building will be, those others concentrate on innovations as the building blocks of civilization, and through them the efforts of man are absorbed for the benefit of special concepts of civilization.

-While Islam confirms that the human participant is a lofty factor and a support for the good qualities of the beneficial civilization for man. Others regard the human participant as a factor of exploitation to stabilize their interests and reach their goals.

-While Islam aims at knowing, bringing out and directing the material and spiritual powers of man, so as to make the human being methodical and balanced in his thinking and performance, regardless of his race, ethnicity, color, place of origin, leaving his harmonized and prominent footprints on the scene of civilization, the others don't want anything from man except what he is materially, which makes their civilization like he who walks with one foot.

These are five areas, the intersections of the interests of civilizations on their surface and in their depths occur and interact in the human participant between Islam, and its universality, and its enemies, with their globalization.

In any area where our paths crossed, a defense took place between the two intersecting sides. Therefore there are five key differences in the issue of benefits for a civilization as regards the community of man.

Look how this interaction took place in real life!!

-Although the Prophet (pbuh) wanted guidance and the best for the Qoraish, as The Almighty says: «**Then perhaps you would kill yourself through grief over them, (O Muhammad), if they do not believe in this message, (and) out of sorrow.**» *(Al Kahf:6).* The hearts of the Qoraish unbelievers were full of hatred and rancor. And when they killed his uncle Hamza, may Allah be pleased with him, in the Battle of Uhud, they tore out his insides and mutilated him!! Look at that treatment in comparison with the defense from the perspective of the human being!!!

-The Muslims were fighting the Roman oppressor to pave the way for the Romans to choose the religion that they wanted according to Allah's order, «**There shall be no compulsion in (acceptance of) the religion.**» *(Baqarah:256).* The view of the Roman Emperor was different.

When they captured some of the Muslims in that battle, and the exalted companion of the Prophet (pbuh) Abdallah ibn Hudzafah Al Sahmy, may Allah be pleased with him, was one of them. The King propositioned him, either he becomes a Christian or he would kill him. Then he brought a captured Muslim put him in a pot of boiling water until his bones floated in the water. The king repeated the proposition, adding the boiling as the punishment. Abdallah said, "I would love to have by the number of hairs on my

body the same punishment as that for the sake of Allah. In another version of this story, the king forbade food and drink from him for many days. Then wine and pig meat was sent to him, but he did not take it. The king called him and said, 'What prevents you from eating?' He said. 'Although it has become lawful to me, I do not want to make you happy at my misfortune.' Then he agreed to free him after he agreed to kiss his head against the freeing of all captive Muslims. Then Caliph Omar ibn Al Khattab, may Allah be pleased with him, kissed the head of Abdallah ibn Hudzafa." (1) Carefully examine this defense and interaction concerning the values of the human being and his values!!

-While the light of the Caliphate civilization in Baghdad was shining, reaching the East and West, the destroyers of the civilization and the eradicators of its pioneers, the Tatars, were on their way to its capital to eradicate it from its roots. Hence, the scene at the crossroads was great and horrible. Take the following lines from what Ibn Katheer mentioned in «The Beginning and the End» about that momentous event. He said:

«The Tatars crept up the country, and killed all they could of men, women and children, old and young. Many people hid in wells, jungles and garbage dumps for several days keeping out of sight. Some grouped in inns and closed the doors behind them, then the Tatars open them either eby breaking down the door or burning it down. When they had entered, the people fled to the roofs of the buildings. The Tatars followed them there, killed them, and did not stop until the corridors were full of blood. To Allah we belong and to Him is our return. Also in the mosques and pens, no one was safe, not even the non-Muslim Jews and Christians who had been enjoying the Muslims protection. They sought refuge at the house of the minister, Ibn Al 'Alqami Al Rafidy and a group of merchants who took

(1) The complete story reported by Ibn Katheer in the Interpretation of the Holy Qur'an.

a guarantee from them, that if they delivered a great quantity of money their lives and their properties were guaranteed safety.

Baghdad, one of the safest cities, became ruined and devastated. Of the few who remained, they were in fear, hunger, humility and scarcity.

People differ on the number of people killed in Baghdad during this particular battle. Some put it at 800,000 while others say one million and eight hundred thousand. Still others say it reached two million. Indeed to Allah we belong and to Him is the return, and there is no power and no authority except from Allah.

The entrance of the Tatars into Baghdad was late in the month of Muharram and the killing continued for forty days. The Caliph El Mu'tassim Billah was killed. The professor of the Caliphate, the grand sheikh, and the educated, orators and imams, memorizers of the Qur'an were all killed and the mosques and Friday prayers were ceased for many months.

Baghdad became deserted. Nothing remained but the occasional weird person and the dead corpses in the streets and sand dunes. Rain fell on them and their forms changed. Their stench permeated throughout the countryside, changing the air. A very severe epidemic resulted that reached Al Sham. Many people died in Baghdad and Syria from these changes in the air and the smell. So the high cost, epidemics, perdition, killing and plague all came together upon the people, indeed to Allah we belong and to Him is the return.

When they were called back to safety in Baghdad, people who were in holes and ducts, crawled out from the ground as if buried and unearthed corpses from their graves. Everyone denied the other. The father did not recognize his son nor did the brother know his brother. Then the epidemic grasped them and they died just as those who had been killed. The met beneath the earth on order of He Who

knows what is secret and concealed. Allah, there is no deity but Him, for Him best names. »[1]

An important defense and interaction in the interest of civilization, according to the concept of everyone towards civilization, took place in the Holy Land!! In Sha'abaan 492 AH, 1099 AD, the Crusaders were able to break through the walls of Jerusalem after a siege of a month. They occupied the town and killed the people, destroying and devastating the town and doing the terrible actions, worst evils and increasing the killings till the number of people killed among the Muslims reached seventy thousand and their blood flowed in the rivers.

So Salahideen El Ayoubi entered Jerusalem on 2nd Rabie, 583, 1187 AD, after a siege of one month, opening and salvaging it from the hands of the Crusaders. But his religion and belief kept him from treating the Crusaders as they had treated the Muslims. He allowed them to pay a ransom against 10 dinars for a man and half of that for a woman, and gave them a grace period of 40 days to pay the redemption!!

This scene was a real expression to the Crusaders of the Muslim's concept of a civilization.

Look how the interests of the civilization of the Crusaders allowed them to kill man!! And look how that of Islam allowed them to let man live!! That is because the pioneer of the Crusaders civilization is tyrannical and arrogant and that of the Muslim civilization is from the Holy Qur'an and Sunnah. Therefore, it was a must for the defense and interaction to occur.

It is said that the peak of Western civilization is occurring in these decades and this means, in the tradition of Western civilization, the practice of killing and torturing man is in these decades. Western civilization's storm of colonization left behind 54 million dead in the 2nd World War. Another million dead followed in the subsequent

(1) Ibn katheer, The Beginning and the End, 13/200-203.

wars. The figures of atrocities competed against one another in books, research papers and studies. I personally have a large number of books that differentiate Western civilization's terrorism from all other acts of terrorism committed by man.

The killing and destruction at the hands of western civilization, in Palestine, Lebanon, Afghanistan, Bosnia and Herzegovina, Kosovo, East Timor, Chechnya, Iraq and etc. will give babies gray hair just to speak of it. And if there is enough space in this research, I will review for you, the reader,

Since the collapse of the caliphate in the year 1924 and up till now, hundreds of Muslims, and even non-Muslims, were eye witnesses to the severe defense of this belief and the meeting of its values at the cross roads of history and geography.

I expect that this condition will continue for a long time and its burning factors will increase, because at present this intense defense is on the rise, interacting and becoming more serious. So is the conflict between those Muslims who want to subjugate the civilization of innovation to values and those who want to utilize it to kill those values!!

This is the same Islamic universality still insisting to show the human participant and his esteem is in accordance with launching from the originality of divine harmony to mankind. Allah says: **«And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with (definite) preference.»** *(Al Isra':70).* While the proponents of globalization insist on the vanishing of the human participant, his degradation and humiliation, so as to demote him to be with the lowest of the low!

Look at the occurrence of the complete defenses and the complete contradiction between the universality of Islam and human globalization.

Universality and Globalization and the Difficult Adjustments of Civilization:

Muslims today are standing in front of an amazing difficult adjustment as regards civilization. Depending on the intensity of that amazement, the successive collapses that quickly pass through his mind leave behind enough garbage to make him paralyzed in his mind and senses. We can express ourselves on the content of this difficult adjustment in a few words and lines, but the impacts of their meanings will confuse the tolerant.

What is the adjustment? Read along with me!!

Most of what we said in this study, and this topic is part of that, about the universal characteristics of Islam is disseminated in piles books and studies. But globalization is now a reality moving across the earth. The difficult adjustment in front the Muslim is his saying, «How can I dig my way out using the universality of Islam in a life where globalization controls everything?»

Globalization has invaded our Islamic countries and has swooped down upon our necks severely. We wear what they wear we go naked as they do! Not only do we eat in a similar fashion to the way they eat, but we eat what they et, drink as they drink, walk, play, move, stand, sit and sleep as they do. And dance, sing, get drunk and spend money on trifles and depraved women in the manner they globalize. We build our houses, raise our children, and associate with wives and girlfriends as they do. We sit in front of the television from the time we are infants, and now even more time after the coming of satellite channels. And there is nothing sweeter than the Internet, with all its crimes and grave sins. We photocopy all of these traits into ourselves, along with our vision towards them, i.e. the vision

of the defeated and overwhelmed comes from the one who scored the victory over him!!

But unfortunately we don't partake of knowledge as they do, we don't manufacture as they do, we don't invent as they do. We don't discover as they do, we don't develop as they do, we don't plan and program as they do, we don't develop our countries as they do, etc. In all those aspects we are parasites. We deliver them the raw materials and then import from them ready made clothing!!

Today's Muslim asks the question, and has the right to ask, if this is our reality, how can I experience the universality of Islam? What is the real meaning of the universality of Islam? How can I enter the world defending my civilization in a situation that globalization controls the steering wheels, and possesses its crisis and tools? Indeed, it is a difficult adjustment, but its solution is possible, and don't forget that Allah has promised the victory to this nation. So become one of the manufacturers of that victory, and you will succeed with glory in this life and paradise in the hereafter.

Prologue:

The traditions of the Almighty do not favor anyone, and their works are ongoing throughout the cosmos, in the life of the human being, in all things individually and collectively. Knowing Allah's ways is very important for man to be able to mold his life in accordance with the order of its movement, not clashing with it and having it destroy him.

Islam had placed totalities in its goals, which take the human being to the right path, specifying his orbit in terms of existence or non-existence. The universality of Islam is envisaged in its belief and provisions. The human globalization will not be able to stop Islamic universality, let alone contain it as it advances,

The defenses between truth and falsehood, guidance and perversity, and good and evil have had their orbits mixed since the creation of mankind. These defenses took the side of confrontation from the time of Noah, peace of Allah upon him, through all the prophets after him, and up till the coming of Mohamed (pbuh). The rope of that defense continues and it will extend until the Day of Resurrection.

Defenses have occurred in the beliefs, aims and means while the diving traditions kept pace, Deviation terminated victory for the benefit of the Muslims and destruction or defeat of the unbelievers.

Defense of civilization in our present era is overshelmed by Western arrogance and the human community has no value to them except for what will achieve their goals and serves their interests. But this condition will not last forever if Allah's tradition directs the Muslims to rise up after their realization of the requirements of belief. This is going to come, if Allah so wills. The Almighty says: **«It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.** » *(At Tawbah: 33).*

What is from the truth is from Allah alone and what is otherwise is from me, and from the Devil, and I ask Allah's forgiveness,

May the peace and blessings of Allah be upon our Prophet Mohamed, upon his family and his companions.

And our final invocation is 'praise be to Allah the Lord of the worlds'.

They Ask You About Globalization

By: Dr. Alaraby Kashat (*)

Return to the essence; assuming the internal structure; abandon the infatuated mentality; adorned with the virtue of alluring the idea to a useful movement; liquidate the psychological situations and humanize the social conditions; provide the moral and material conditions to steer the world towards the universality of Islam.

A Modern Designation:

The 1960s had decamped for departing; and the hopefuls stood on its ruins, turning the pages of a package of sheets blackened by a torrential stream of the ink of a group of American academics. Their minds were in labor and produced a baby they called 'Kowkaba' «The Group or Stellarization».(*)

(*) Algerian Academic Researcher, (France).

(*) Translator's note: The writer here is using a play on two Arabic words to argue over the right one that should be used to translate 'globalization into Arabic. The next few paragraphs are continuations of playing with Arabic declensions to assist the Arab reader in understanding his lexical and philosophical arguments that form the foundation of this amazing work.

The winds of the nineteen eighties and nineties waited. They went eastward and westward with this word; and soon they enveloped the horizon with its blackness, and exposed the minds to the perils of misgiving suspicion. It blackened the white pages by the bloodshed of the plates. It ripped open the tongues to vaunt praise and ugliness; in describing the accompanying circumstances:

-The Cold War that had come to an end without lifting the penalties and chairs from the consciences.

The destruction of the capitalist/communist wall of attraction without destroying the factors of intimidation and removal.

The scratch off of the controlled economy, and the flare up with rage of the neglected market.

The careful study, of the derivation of the American originated word 'globalization ' and scrutinizing the work of the pallbearers of its pessimistic banner, of those who wanted to play god without authenticity. The analysis of the social effects which transformed life to misfortune:

All that lead to the preference of using «kawkabah» instead of «awlamah»; apologizing to the ideologies by the doctrine of «A common mistake is better than a deserted right».

An Old Designation :

It took its description from what the western cultural scheme is distinguished by:

It was boosted by the sharpness of its genius, and confronted others with the ulcerated[(1)] suggestions, and rush to shape the terms to mold the movement of history according to his idiotic[(2)] imaginations, and the sediments of his decisions that carried its lies[(3)] disclosed by the urge to separate from the elevating verses; and the prissiness

(1) Used in explanation of the Arabic declension of the word *qarih.*

(2) Used in explanation of the Arabic declension of the word *Al Waka'a'i.*

(3) Explanation of Arabic word '*aafik* to mean 'carry the lies.

of fragmenting the self. Dismantling the other; superior centering; grouping in the saviors of illusions that block the insight from the source of creation and supply; it ejects singles and groups in the absence of coagulated sentiments benumbed sensations, staffers of the conscience, the avidity of the desirous limbs, the incidental disasters from every feeble man who covered his defects by tyranny and every defeated man, calming his sores by aggressive fangs. Everyone was strangled by the smoke of the fires ignited by the ages of exhausting legends from idolaters, and the theologians who renounced worldly pleasures, and turned away from the hereafter, and the ideologies that alienated the creatures from belief in their Creator, and endeared theme to worship what they sculpture, and to big the others of their idolatry, even though the hate it.

Most of the fire that devoured the green and dry of our world is from the belittled sparks. It is only the falling of supremacy with the West, inspired by the fanatical instinct of the group spirits to compel mankind to submit to the mode of his life; and follow the steps of the legendary creature «Bro Krest» who was a highwayman who kidnapped the other and threw him on a bed. If the kidnapped was longer than the bed, he shortened him; and if he was shorter, he lengthened him.

This deception to which deviation itself fell shy, and seduced to shorten what it sees tall, and lengthen what its sees short, was and still is the habit of globalization Some coincide its emergence with the equality of the empires in the old times. And others connect it to the getting away of the current of geographical discoveries and the colonization invasions.

Whatever the case, the group or globalization with its satanic calling, and the continental causes is of two branches. They are: Europeanism and Americanism.

The stages of Europeanization :

1- The Group of Christian Piety:

a- Frowning and Glowering piety :

Islam lived close to Christianity in Ancient Spain, an environment of warmth, friendliness and facilitations; to be faced with darkness, offense and distress. Thus the morning of truth appeared to anyone endowed with eyes. This truth, in fact, is Romancing and Europeans Christianity and utilizing it as a deadly weapon to be unsheathed by the pious globalization. This group adopts the Roman law only; this law considers: «if your neighbor was an enemy, you must subdue him and start the war if your able to; or he will».

b- Piety of Dread and Gloominess:

This was incited by the sight of the notched swords of injustice, and the prime of the Islamic tide. In eighty years, this tide disparaged the borders of the Roman Empire, where the construction of its temples and fixing the supports took one thousand years from Europe, and five hundred years from Christian Europe.

c- Piety of surprise and attack:

When the conquerors went east and west carrying with them the inherent religion, several minds obtained light. Their light abrogated the darkness of superstitions. Many hearts were delighted, and disdained to be polluted by polytheism. Determinations worked up. The nails of the dominators were clipped. The dawn of Islam shined. Constantinople embraced it convincingly. The grudges of the righteous globalization flared up, and called each other. They mobilized their armies and took the initiative of making war on the other "Muslim". They ignited the spark of the first crusade in Ancient Spain and not in the East. This was on the outset of the 8^{th} century A.D. and not the Eleventh.

When the Muslims followed[1] their inclinations, their minds decayed, their dreams shrank, and their bodies became so heavy that they lost the ability to rise. They resorted to humility. And when someone becomes humble he will expect nothing from the other but meanness. They cried like the hopeless who failed to defend the glories of the predecessors. They were afflicted with what is considered as an example for the following, from the doings of the Inquisition, whom were described by a star of the play «Name of the Flower» by saying : «Those who are ready to die for the truth; because they usually take so many with them, in most cases before them and sometimes instead of them».

d- The Raiding Piety :

It was imagined that those aggressors would stop shedding the blood, which reached a climax. But how impossible!! They conspired[2] to direct their arrows to the coast of North Africa. They occupied Tripoli, and tied their donkeys in Alzaytoons Mosque. They remained in the city of Wahran in Algiers for 3 centuries. They occupied parts of the far west, parts of which are still calling for help and no relief. And if it was not for the Turks who took up arms to relieve us, we could have still been in Spanish chains up to this moment.

The French imperial spirit conglomerated to occupy Algiers. They stampeded that clean land. The commander of its campaign hastened to send a telegram to the Pope. He said: «Here we are back to St. Augustine's land. The domicile of Christianity is here». Then he rushed to raise the French flag over the Algerian presidential palace. Then he fixed the cross on Kitchawa mosque; which moaned from the pressure of that cross from that time (1830) and until the movement of independence for Algiers. That is a convincing proof on the reality of the globalization The Latin countries are known for their greed and occupations and arrogance since their

(1) Explanation of how 'tahaddam' an Arab word of the fifth declension must mean 'followed.
(2) Explanation of how 'ta'al'oo' an Arab word of the sixth declension must mean 'conspired'.

existence. Noble Christianity did not increase them only redaction by that. Because their materialistic spirit overcame Christianity's spiritual tolerance. Thus it became a Roman religion and not Eastern.

e- The Group of Discoveries and Death:

No sooner had they concluded eradicating the roots of the Muslim, whose remnants collapsed with Cordoba, than they set out roaming the earth until they settled at the Red Indians domain at the end of the 15th century A.D. they scattered their communities, enslaved their chiefs, and duped their cultures to forgetfulness. They deceived and devastated like any idiotic desperate. They insisted on their misdeed by the increased victims and killing the innocent. May the evil befall Haman!!

From the scattering of their dead bodies they built their skyscrapers. How impossible for pharaoh to reach the causes. The screen will be raised to show his withdrawal; together with his accomplices who are drawing off the trains of their gowns with a swagger, and extortionately Brian - wash the minds in the arena of intellect struggle, and the clash of the extortion bodies, which all the same minds a greed upon the sanctity of eating there.

f- The Colonizing Group:

Continuous flare up to the crimes of killing and devastation. The unhappy inquisition, and their scabby predecessors and the abominable successors. The bloodshed. The scramble for the geographical discoveries. Their soldiers slaughtered the innocent,, raped women. Their farmers cultivated the land. Their trades boarded everything above and beneath the earth. Then they whispered to their intellects ho rushed to the young wrecking have in their minds like a wife with goats. They inspire to them to replace the sound for the one-eyed.

The extension of this stage was made easy by many reasons and not only one.

Polar Group :

The calamities of the 20th Century are deeply rooted, with long retrospect. Their spades looked like the heads of devils. The devils of the capitalist/communist attraction. Their magnates divided the world; a division of consumption and annihilation, by destroying its sources, and despising their cultures, utilizing their wealth and putting people in the ovens of their prisons.

One recalls the descriptions attached to this world deemed weak: The growing nations, the backward, non-alliance, thing world. Then one will understand the neglect of its religious, cultural and social privacies in favor of the economic side where there is no escaping its dangers only by submitting to this magnate or the other.

One also recalls the terms of «The Third World» where one would understand that there is fire under the ashes. It is the fire ignited by the movements of freedom from colonization.

By the freedom of the colonized people and the collapse of the social system, the European page was turned.

This abridged summing up of the globalization's stages reflects to the minds a picture with two points:-

First : the West, which is the center.
Second : The peripheral or the borders.

Globalization is one of the dangerous movements in history. We are required to uncover its causes and targets.

Its causes are exemplified in the worst mental black out committed by the western cultural scheme. That is by their separation between the human dimension and the theological dimension. This is dear in replacing the theological centering by the human one.

The targets are to dominate the existence. By discovery it, develop, market and consume it, i.e. the existence of people, by enslaving them, molding them, remove and destroy them.

The great terror that the western cultural scheme explodes its thunderbolts upon are the superiority over others and molding them.

To justify this view, and legalize this conception, and to permit the acts of subjugation and violence, the West created the misconception of the western guardianship on all the work. The words of Paul Vallexi: «There is no body but the Greeks and ourselves», centralizes out our sights on the most horrible inventions of the West; that is the twofold according to which the world is divided to: «we» indicating the ruling West; and: "them" to the ruled.

This twofold detailed all the stages of the globalization, with a detailed explanation of the unjust western ways, blessing the «other» who was rolled down by:

1- The Greek.

2- The Europeans.

3- The Religions.

4- The Discoveries.

5- Colonization.

6- Post Imperialism.

He was rolled down to the foundation of the weak barbarian who is unable to rise to the level of the perfect Greek.

- The idolater ejected out of the paradise of the lowering Christian.

- The infidel "Muslim" who has no salvation save by being Christian.

- The savages of the Red Indians who has no salvation save by extermination.

- The indigenous of the Algiers mob and the other colonies.

- The backward that would not come out of their backwardness save by the economic subjugation to the predators of the red social market or the black capitalism.

- The terrorist who has no salvation from his terror save by whipping himself and abandoning his identity and kissing the feet of his executioners.

Thereafter :

The people of Asia and Africa were freed, figuratively, from the colonizing "Group".

Their frames collapsed, and the magic was made ineffective.

The European group confessed that it reached the end and lost the justifications for its existence.

The world was prepared, after the horrors, to open a new page. Its multiplicity would abrogate the West unilaterally, to become alone with the keys of the country and the reins of the people.

But contemporary globalization surprised the world by trying to recover the ghosts.

Unfortunately for globalization is that it is a center and not a periphery, or a center that has to change the whole world to a periphery. This and others are the signs of its accelerating modes for the following reasons:-

- The Internal Factors :

The break up of the social fabric, the aggression of the problems of the third world, the control of the leopards of crime, violence and the social and economic fear.

- The External Factor :

a- The breakdown of the term: The center and the periphery.

b- The readiness and preparedness of developing powers to form other magnetic exemplified in the procession of the European Unity, and Japan because a giant by its ferine innovations and the invasion of its products to the American markets. Then China, Russia and the Islamic world.

The duties of the Islamic world should be:

- The return to the entity.
- To shoulder the internal construction.
- To abandon the mental illusions.
- To possess the virtue of changing the clean idea to a useful movement. And the material capitals to capitals that enrich the intellect by the proof and the relevance, the charity activities for the bereft of all people.
- Liquidate the psychological situations and humanize the social affairs; instead of celebrity the ellipse of the ideologies which produced the "Group".
- Providing the material and oral conditions which lead the world to group its capacities for a wise director to the oasis of the universality of Islam to recover to the human his humanity. And the splendor to life; and to the living their activities and honor.

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Islam Challenges the Other Globalization[1]

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Translated to Arabic by: El Akhbar Bougabis and Samia Towati
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For the survival of the human beings, and especially, for the decrease in the intensity of the present and expected explosions, it is a necessity to defend the tolerance and the respect of the «other», not just at the level of high-sounding international principles, but to calculate or rather the search for the possible ways to prepare a diversified human life in a shrinking world.

Introduction:

If Islam dominated the world, terrorism would revolt against it, because the world itself is resisting globalization (John Beaudriard), «The Tourism Spirit» Le Monde Daily, 3rd November 2001.

The imperialist economics and the Imperialist economies, they are the two characterizations of the post modernism (sumodernite) at its present stage; they are destroying the planet... we can observe

(1) This research forms a vision for their Globalization from another angle, from inside the Western cultural system and the work in its greatest institution, which started to suffer from the hegemony, and cultural extension and the social stereotyping under the titles of globalization (The Publisher).

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this from our daily reality, provided that, we are not infected by the shortsightedness that is the insanity of the excessive liberalism vision of the "Satelen followers" in the Bretton Woods institutions. They are the same persons who are attempting today to use new things whose outcomes are unknown. This economization (economisme) changed the culture into folklore and imprisoned it in the museums. The way globalization rendered judgment over cultures did not work towards peaceful coexistence and dialogue but led to the tribalism, closed realism tendency that created violence (Mimetquie) in a climate of slaughtering the sacrificial lambs as a natural result of the lie of intermixing and forced racial integration (homogenisation). These phenomena, which the media exaggerated, resulted in a great refraining, albeit it legal, which led to the exaltation of globalization (universalism), which is content to be without any differences, and in its essence, is purely Western and for as such is full of empty magical slogans.

In 1989, that is just before 10 years (what a long period it was!) the Berlin Wall collapsed; that was a declaration of the end of the false and fanciful (totalitaire) totalitarianism. The Western world during those days was dreaming of everlasting peace, which will be produced by the quick diffusion of the market economy, human rights, technological sciences and democracy all over the world. It is quite obvious to us that after this dream we are living a nightmare. We actively fight each other everywhere, with states dismantled here and there in the name of the purity of a race or a religion. And there are enough indications to believe that this return to the ethnic centralism (ethnocentrism) in the East and South is basically directly proportional to the concealed violence, which the imposition of the Western universal model includes. As if a number of people became seen, behind the neutrality of commodities, pictures and rights, and ethnocentrism is obviously the contradiction. It is a Western Northern international ethnicity (universalistic) that exists to eliminate cultural differences, regarding them as residuals of the past.

But after 40 years of economic Westernization the imposition of the Western economic system (occidentalisation) on the world, is strange and its intentions are too evil to make amends for its negative affects. We are now imprisoned in Manichean philosophy[1], which is doubted and dangerous, and put us in front of two alterative: either the racialism or the ethnical centralism (ethnocentrism), but the identity terrorism (identitive) or the globalization, which is ravenous to mankind.

With the condemnation to the ethnical and isolation, we ought to take precautions so as not be like who throw the infant with the path water. Therefore, we should have to analyze the mechanisms of these phenomena, specially, what concerns what make the arbitrary differences absolute differences, as does the identity callers. And barely, we ought to dismantle the tyrannical ethnicity centralism (ethnocentrism) voted in the Western innermost. We should have to condemn the constellation culture which form the bad product of the techno-economic globalization.

We have the right to ask: By which miracle is be possible for what is bad internationally (le mauvais mondial) to become a deformed twin and a caricature to what is humanitarian internationally (le bon universal)?

Although globalization is officially regarded as a caricature for what is universal, it supports values that trample over every day more than anything else. John Beaudriard says: Globalization and the universalization are not equal but everything in one is far removed from the other. Globalization is the «globalizing» of technology, market tourism and media. But universality is the universalization of values, human rights, freedoms, culture and democracy. Globalization seems to be incapable of going backwards, whereas universalization is on its way to vanishing." [2] Beaudriard is differentiating between what is cosmic (mondial) and what is Universal (universal) and make them contrast

(1) The Manicheanism is a creed established by the Persian Manichean that depends on a dual vision to the world, which interprets all the phenomena by the principle of good and civil.
(2) John Beaudriard, the Cosmic and the Universal, Liberasion Newspaper, 18 March 1996.

each other. He just observes a factual reality about the universality of the sciences and technology. And more than that the economics, which has the essence of demand, of course, it delivered this «Satanic globalization»? The new addition of the Book «The Geographical Lesson» by «Emanuel Kant appeared in time to remind us of the narrowness of ethnic centralization of universalism (universalisme ethnocentriste) for the great thinkers of the enlightenment era with what it contains of racial thoughts in advance.» [(1)]

The values are exposed to corrosion and defect by the act of the huge stellar ecotechnological apparatus. Does this painful reality not indicate the values towards the realization of what is international in any way, as far as what is meant by international here is absolutely western and its solid seed is the economization and the itemization of the world (The making of the world economized and itemized economization/ marchandiaation)?"

This debate about the ethnocentric universalism became very contemporary with the rise of the issues is our daily life concerning the right to be different from the issue of the Islamic veil to the girls circumcision, and from the increase of the racism to the problems of the ghettos of the suburbs of the big cities, it is now became necessary not to crystallize our beliefs within a specific perspective only after we put ourselves in the place of others so as not to loose our knowledge with ourselves. And this is the risk that cultural globalization forms.

Some, the author of this article is one of them, do not see the necessity to be characterized as in opposition to globalization. They doubt globalization with its absolute Western essence that isolates others. And even if they aren't affiliated to the market tyranny, it will lead to cultural imperialism and a devastating development of ethnicity (ethnocide). Instead of that they struggle for universal multiplicity (Pluriversalimse).

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(1) Emanuel Kant, the Geography Lesson, Oubyeh, Paris, 1999.

Comeback of the Suppressed
The Appearance of Claims of Identities

The huge stellar machine can run on green or dry, but when it destroys the great structures, it unknowingly maintains the foundation. In this way we can find under this uniform patterning (uniformisation) the planet cultural roots, which were subject to indignity. They often waited for an opportunity to reappear, sometimes in a deformed ugly picture, because there was no safe place for them and no legal recognition. These suppressed cultures return to the reality in violent risky explosive ways.

The identities isolation (identitaive) resulted from the uniform patterning of the planet (uniformisation), making groups and places in severe competition. There was much violence if the historical and cultural base was too weak (even not existing in case of Badania). And because the international ideology of the enlightenment era was nothing but the specialty of the «Western tribe» it left behind residuals, evoking resistance against it, encouraging the foundation of new compounds, and also generating strange, dangerous formations.

The defensive reactions resulted from the failure of development of the desired aspirations to confirm the identities and the resistance, refusing ethnic patterning of the multiple international forms, was either violent or creative and distinct to some extent.

Cultural identity is a legal demand, but it became risky when it was isolated from the necessary recognition of the historical condition. The identity is not a view capability to be used as a tool (instrumentalisble). Whereas, when a group starts to recognize its cultural identity, we can bet that this cultural identity is exposed to a risk or some threat with at any retreat from it.

The cultural identity exists by itself in the life groups, but when this cultural identity exists by itself, it will become a clear indication of isolation, which results as a reaction to the feeling of danger. And then this identity can head for confinement or even to swindling.

The identity results from history, mostly the unconscious, and it will always be a open and multiple life in any group. And opposite to that, when it is used as an instrument (instrumentalisé), it becomes pressed, isolated and intolerant (totalisante) excluding the others, and subject to

become (totalitaire) totalitarian. At this point the ideology of the courts of inquisition (inquisition) and genocide will not be far, and Maxime Rodison will be right when he characterizes it by «The Sectarian Plague».

«Arnold Toyneby» distinguished between two types of the reactions against cultural imperialism: Reactionary fanaticism and sedateness (Zelotisme, herodianisme) and the retarded caricature reaction (The blind traditional) and desperate isolated. Indeed, all these trends are subject to failure, but are we not able to add a third form which will be very optimistic and be a real historical creativity?

Even, if in reality these forms of reactions mix and interpret each other, it is suitable to differentiate between the three major types of reactions:

1- The fundamentalist scheme which is similar to fanaticism.

2- The nationalist, popular address, which is near to the retarda-tion imitation.

3- The distinct building of an original international multiplicity.

It seems that the Islamic countries were at first inclined towards the national scheme and for a long period, but today the fundament-alist scheme attracts it more and more. We observe in the Islamic communities that its system became disrobed due to industrialization and individualism which are accompanying modernization that a rebounding form, the lost identity confirmation started to appear and develop.

If we look at Islamic fundamentalism as a whole, we will find it the best example that incarnate the identity movements making, and the amazing nature of this trend must not conceal the other phenomena of the same type like Brahma extremism in India or the regional claims in the old European countries.

All these phenomena resulted due to the failure of the moderniz-ation, which leads to a type of (frustration). And the Arab people, affected by the Islamic organizations or by the Shiite movement, were Nasirists or Baathists 20 years ago. This means that they were relying on the modernizers, and they believed that there was a possibility of harmonization between Arab heritage and modernization. The present fanaticism of these masses allow us to know to what external they were frustrated ... indeed, this trend carry within its folds many contradictions. It is fed by the great religious and cultural heritages, without which it will

not exist. And take from its yeaning to the past a glorious history, and sometimes fancy, a power for resistance and diffusion.

This trend is regarded a doubted attempt for the harmonization between the industrialization and technology in one hand and the Holy Qur'an on the other (That is to say an attempt of modernizing what is below the modernization). It proposes, instead of the national attempts for «modernization of Islam», its ambitious scheme which is the Islamisization of the Modernization, «To make it Islamic».

The concerned communities by this pheromone did not made from the religion its only principle in specifying its social identity, but the traditional communities in the Muslim countries was distinguished by a compound interlacement between the sects and regional specialties. Therefore, the cultural identity was multiple and open, and the national concept, the faithful community is just a uniting signpost to the scattered Muslims between interlaced groups linked together by a complex net of historical bonds. And Islamic law was not the only civil law applied to all, and to some extent, the extremists are right when they characterize the golden era of the great Arab Empires as an era of corruption, disbelief in God, atheism and heresy.

The Persian golden era, which witnessed the rise of poets who sang about love and war, and the growth of the gloving miniatures art the palaces of A Thousand and One Nights was completely contradicting the pure moral strictness (puritanism) which was imposed by the Ayatollah rule. Today day, some fanatics in Yemen and in other places by have gone to destroying invaluable artistic treasures dating back to the Eleventh Century A.D., which had been produced during the periods in which Islam was tolerant during its first shining days.

Cammie Taro wrote: «Even the Islam which these (Algerian extremists) allege their affiliation to, although it opposes modernization, it is different from the traditional Islam, it is the Islam which imported the cooperative workers (to Algeria) coming from the Middle East, and it's a hybrid between the national struggle, the totalitarian thoughts and the atavistic methods drawn from the past revolutionary wars and the Afghan gang war, and it is overwhelmed by the tactical success achieved by the Khomaini Revolution» [1]

(1) Kami Taru, The Violence and the Memory, A statement on the Algierian Crisis, Demosteem. S.R.Y. 1996, p. 29.

Therefore, the matter is not related to going back to a living traditional religious experience, and not to a previous form of a community, although the yearning for an Islamic golden era or to the distinguished original purity of the era of the Prophet (pbuh) and his companions, still enriches the masses' imagination. The extremists are song of the popular beliefs reality in the rural communities due to its mixing with the local rituals and warships which are far away from the Holy Qur'an, and even are the residuals of the era before Islam. It is mostly scaled «myths» e.g. the active «Marabout» in the black Africa and the different types of Sufism.

Hussain bin Khaira says that: «When we look at fundamentalism and even if it seems to be the biggest supporter of Conservative ideology in the moral field, it's the serious enemy to the traditional life patterns, especially in relation to religious. According to fundamentalism, these life patterns depend on a mixture of superstitions that covered over correct religion; they must be eradicated from their roots to find the real Islam or the real faith which was previously prevailing.»

And also says: «when we recognized that the fundamentalism is just a return to the traditional Islam, we were unable to see that if the foundation succeeded, that will be as an execution to the religiousness prevailed in Morocco since ten centuries ago.»[1] Therefore, the delusive return to the correct Islam imposes, at the same time, the complete eradication of the traditional religiousness and the isolation of the Western modernity values.

With a strange paradox of the eradication of the culture, which produced by the West (Due to the industrialization and urbanization and the military nationalism (nationalitionisme) provide very suitable conditions to the religious renewal in an unexpected way. The scheme of the rebuilding of the social structure in ore base which is the absolute religious bond without any consideration to the country boundaries its meaning gained from the today agitated individuality much more than anytime before.

And hence the religion become a base for the scheme of rebuilding the nation, and carry on its burden of the social bond. By this, the impact of the extremist Islamic movements will firstly take place in the targeted

(1) Mohamed Hussain Bin Khairah, The Woman's Face: between the Divine Law and Traditions, Women and Society Magazine, Section 20, Issue No. (2), 1996.

towns and quarters which surround it in the countries, which its traditions subjected to changes due to the industrialization schemes: The White Revolution of Iran, or the Naasirist Egypt, or the Socialist Algiers.

The propagators of this scheme are not the village chiefs or of stoned minds, but they are engineers, doctors of medicine and scientists formed in the universities.... The religion is the thing that assembles the feelings of deprivation and suppression felt by those who were isolated by modernization and who become disappointed in the modernity like the Naasirist, Baathist and Arabic socialism. It is an international, precise and absolute complex. And hence, the Western globalization final itself facing another globalization, which is, equal to it in power and opposite in direction. But in fact, the matter is not concerned with a completely opposite direction. The resistance of modernization, which this trend shows, is more visual and deep. The theocratic management of the state is a deformation of the modality and not a radically different scheme. And it is correct that it will require the rejection of the material metaphysics of the West, but it needs a «material base», especially to mechanisms. These resistance movements to the West normally adapt with technology and with the market economy (modernism without modernization), e.g. the actual contents of what is called the Islamic economy remain, without being absolutely sure about its complete emptiness, and very limited: banks, Islamic finance, and a creative will (voluntarisme) although to some extent. The Islamic economy does not exclude even the semi-complete liberalism. Therefore we should not consider easy the risk threading us, even if one of these demagogy and theoretical movements inclined to the totalitarianism.

But these phenomena are not a monopoly for the Islamic world. We find it in its mere religiousness form in the fanatic Hindus and in the extremist Christians, especially some groups at the North or at the South.

And so, all the Islamic fundamentalist movements and the similar ones of the Hindu and Christian extremists to some extent are going on in this trend towards a new religious popularity, which carries within its folds vague social agenda.

The speech that is used focuses on equality and always repeats the subject of the rulers' corruption. And hence, it seems clear how religion is being used for political aims.

The Other Globalization Scheme From the «Western Universalism» to «Islamic Globalization»[1]

Today, there is a leftist semi-agreement (even in the center) in condemnation of the harms of liberal globalization or even excessive liberalism.

And this harmonious criticism revolves around six points:

1- The condemnation of the increasing differences between the North and the East or those found in any state.

2- The indebtedness or the trap which was made for the Southern states and its reflections on the irrational exploitation of the natural wealth, the return of the appearance of an exploitative work system and enslavement (specially the enslavement of children).

3- The destruction of environmental systems, and the resultant risks from forms of general contamination which ambient the life in this planet.

4- The destruction of public services and the dismantling of social protection systems.

5- Itemization (omnimarchandisation) of everything, including the human organs trade and the development of cultural industries, which impose one pattern, and the competition for patents in the field of what is a life.

6- The weakening of the state and the nation and the appearance of multi-national companies «as the New World Masters».

Therefore, it is important to explain the matters and try to know what is meant by the other globalization concept, that means the non-liberalistic "globalization and to know the week points and the defects of this scheme, so as to find a multiple real «alternative» to it.

It is self-evident that our refusal to the globalization dictated by the Great Eight Group (G8), the American government

(1) The correct is: «The Islamic Universalization» instead of «The Islamic Globalization» .

and the «Breton Woods» on the world. This does not mean the rejection of every from the globalization forms" we can believe in the existence of another method of the globalization allows the finding of the effective remedy to the six mentioned diseurs resulted from the economical liberalism which is dominating the world.

In the past the capitalistic economy had been organized and framed- and we call it like this in its real name-and the market and even the (speculation) was relatively satisfactory (of course in the view of the beneficiaries from it in the first world). That will not be possible today? We can imagine with the sovereign personalities (souvraintistes) who defend the idea of the sovereignty of the state (Chevenement supporters) that the return to a national framework ritualized by the spirit of citizenship is possible and desirable. But, if we should have to resist all attacks which target the turning of what remained from the organization which the state did before, are can no longer dream much by the final result of the battle for which we have enough reasons to believe that it is a delayed battle (arrieregarde), and with much reality, it is not prohibited to regard the last development is not capable of retreat, and it become necessary and urgent to adjust this movement by making it enter in the framework,

Wasn't the target of the second Porto Olivar to meet the deliverance of practical proposals for bestowing a human nature upon the globalization and the formation of balance power to those met in the Economical forum held in Dafos"?

The Chevenement scheme in France is a good example of the first form of the reactions against the liberal globalization by returning to what is national. It is a scheme that enjoys logical association of ideas.

By shedding light on European development, which has always been very liberal economically, we understand that the attempt of self-isolation in a narrow space (pré carré) attracted many. There is no other framework yet, except the national framework,

which guarantees the specification of the social organization policy which requires the minimum limit environmentally, economically, socially and culturally (protectionism): for the aim of protecting the community from the invading market. If the market imposed its laws the democracy will be nominal, and will be evacuated from its all content: The citizen will be deprived of any authority and the state will be just an executive and suppression organization.

Whereas, the return of the democratic state to the rule is an attractive hope, even some Rightists become zealous to nominate «Chevenement» to the presidency in France, a matter which node him draw back much and much from the first idea. The (ATAK) [1] movement in itself did not stop its yearning, at the beginning of its establishment, to the national sovereignty idea. This scheme had approximately incarnated in all Europe parts, in popular and ethnic forms (hostile to the foreigners), and it causes a great restlessness to us. (Haider, Bosi, Luban), and even «Achievement» movement is exposed to the risk of deviation towards this form.

The second form of the reactions, is the one prevailing greatly within the social form followers. It is that form which calls another globalization, and which targets to make the «international civil community» to lay down all its weight for the imposition of a globalization that accept the organization, and this other globalization can be prepared either in a clear reformation system or by the use of revolutionary concepts. The thing which is countered by condemnation other than anything else in the present globalization is the dictatorship of the financial markets, in other words, the hegemony of the speculation power over the productive power.

«Pascal Brookings» expressed this idea very well, and says: «Whatsoever the proposed resolutions be, all of them target to control a lightheaded capitalism, in capable to suppress its caprice

(1) (ATAK); Is the International Movement for Democratic Monitoring of the Financial Markets And its Institutions, established in Paris in December 1998.

and absolutely neglecting achievement of justice and equity. Therefore, the matter is concerning the completion of the globalization and not its rejection.» [1]

Therefore, we aught to the return the supposed rehabilitation to the charitable capitalism the producer of the «real» wealth and prefer it from the «Anglo Saxon» the bad trading capitalism, according to the normal working classification in France.

Michel Bryon deducted the following conclusion in a clear way and says: «Anglo Saxon capitalism leads to the sacrificing of the work posts, justice and the social cohesiveness, public services, the quality of the environmental periphery and the interest of the coming generations at the short range interest shambles and possessive competitive privatization.

It seems that this result is the final stage, which is supposed to be reached by the critics of the International World Order... It is the Condemnation- not to the Capitalism in itself. But to the model which imposes itself by the dual effect of the crisis and to the resulted dynamism resulted from the «liberal» economical policies at the international domain. In addition to the aspirations in compensating it in another form of «moderate» [2] Capitalism. This means the necessity of finding an organization.

But what organization we meant? It is simply the organization which we knew before, and in fact it is the only suitable one: it is the (Keyneso-Fordiste) organization after its correction and its revision to the extent that it take into consideration to concluded lessons from this experiment. And also the change that occurred on the application ladder[3] 'from one country to the whole world'. But this scheme is not completely new. «Willy Brandt» had laid down the idea of the application of the Keynesian ideology at the world level as a solution

(1) «Pascal Brookings», Is There An Alternative to Capitalism, Mentioned in: Michel Baryon, ATAK, Another Effort for the Organization of Globalization! Kaleema, 2001, p. 121 .

(2) Michel Baryon, ATAK is, Another Effort for the Organization of Globalization! Kaleema, 2001, p. 115.

(3) Baryon observes that Bernard Cacan normally quotes from the «Great Economics Kinz», ibid.,p. 114.

to the crisis that the 70s witnessed and to shrink the international balance between the North and South.

Of course, we ought to brush the dust of this program and improve its demerits to take into the account the spirit of the era in which we are living, in addition to the real environmental problems.

And then this scheme can take the form of « another economy », a non-liberal economy, which respect the systems of the vital periphery multiplication (biosphere) and mankind. Does that mean another capitalism? Or another market so as to commit us with our seriousness. The supporters of the «other globalization» say: The will of the doddery from capitalism and the market is a kind of an imagination, and absence of the feeling of responsibility, and today there is no one who doubt either the market or its capital after the collapse of the socialist experiment.

The market and capital seem to be as two horizons which cannot be surpassed in our era, but this does not mean that we are imprisoned at the end of the history and in a single ideology, because we can derive from market capitalism many hybrid forms, and at the same time impose the respect of some principles. From the examples of the hybridization of capitalism there is what proposed by Jean Luis Lavelle and his followers of diversified solidarity economics based on three poles:

(a) The distribution, to be done by the state.

(b) Existence of associations playing the role of counterpart.

(c) Competition in the market.

Whereas, the «Third Sector» shall have a prominent role in adding the humanitarian mark on the economy, especially if it is supported by principles to control blind market power, according to the saying of the propagandists of this scheme.

But the organization in itself is the one that must be imposed by an international organizational body that we should establish (only if we want to change the present existing organizations). We can name it, for example, the International Organization for Social Development, as proposed by Ricardo Petrilla and relayed by Rony Basaih.

In additional to the usage of the tax crop of 'Toban' and the management of the 'international general possessions', this organization shall be responsible for redistribution of the resultant wealth from the usage of the technological advancement, and this wealth represents a great collective property.

The scientific and technological knowledge outcome must be a real joint heritage between all human beings. But for this knowledge to be used as a private possession it will be a tyranny and monopoly of the produced profits resulted from this public ownership, which is a shame that we must stop.

The philosophical principle of this "real" globalization is noting but the philosophy of enlightenment, human rights, democracy and universalization. The matter is concerning the building of the human nation that the philosophers of the 18th century dreamed with. It is scheme of a humanitarian globalization as the Form declared that in the French Senate, which was organized by the Solidarity Center on 23rd – 24th November 2001. And the Scientific Council «ATAK» was represented in it in a good manner.

At the economic level, the alternative scheme can be well be summarized in the slogan of the sustainable development, which reused by «Agencio Ramonia» in his editorial in «The Diplomatic World» Newspaper... The sustainable development sun under its slogan all those of good intentions of the other globalization supporters.

Rony Basaih wrote: «it is the development which will allow the poor countries to surpass the development era which built on the heavy economical activities which exhaust the powers, the primary materials and causes devastation to the environment. But whatsoever we said or acted, then will never be a better means for the guarantee of the social and environmental principals. For the benefit of all human beings – from the active economical development of the humanitarian target.» (1) And without appointing ourselves judges to judge the insertions of the individuals, but the boring thing in the issue is

(1) Roni Basiah, Praising of the Universality by A Proposed Opposition, Vayer, 2001, pp. 106 –107.

that even the World Bank and «Mr. George W. Bush» [1] himself says the same speech!

Therefore, we can doubt the existence of another economy, and also we can doubt the existence, the content and to what extent is the importance of its main subject, «The international civil community».

What we sometimes call «The International Civil Community» or the «International citizenship» [2] is composed of a mixture of NGOs in the North and in the South, (and rarely) in the East. And we can mention the two thousands and eight hundreds organizations which attended Porto Olivar Conference in the year 2002 and the fifty thousand organizations that attended in the year 2002… etc. but these mixed mass meetings laid out many problems, although they were friendly meetings. Mike Singleton mentioned that, "The anthropological scientists who were not satisfied with the observation of what was going on from a far distance participated closely in the different compounding and contradicting aspects of the community dynamics, which is so called the civil society and they are less inclined from the utopian theorists and from the opportunistic politicians to the vision of this phenomenon as the effective remedy for all diseases or as a portrait of salvation for others competing against globalization increasing dirtiness daily. [3]

The forums which we call them international in fact they are just for us (we the oppositions in the North) and for some of any partners in the South whom were selected precisely on the basis that form our reflected picture in the manor according to their sharing us concepts, and we give them the ticket. But this does not deduct something from the feasibility of this phenomenon.

The main point here is that, those who oppose the globalization, which is the maximum thing reached by the Westernization of

(1) George W. Bush in his Declaration in Silver Spring, 14/2/2002.

(2) Edgar Moran, Porto Aliver: The International citizenship will be generated Imminent, Liberasion, 5/2/2001.

(3) Mike Singleton, The Inhuman Heritage, In: The Heritage and the Sustainable Development for the West Mediterranean Assistance Magazine, Tunisia, October 2001, p. 126.

the World, are the Westerns and Westerned. And it is very important to be «Linkages» and bridges that link between the exploited and stamped communities in the South and the Western oppositions in the North, with the acknowledgement that there is a great risk of deception and cheating.

Our African «partners» are mostly graduated and this university Certificates did not allow them to get any type of job. So they are interested in the NGOs as a source of «business». And these what «Fan-Olivy Dosardan» characterized them by the «brokers of the development».. We shall mention some applicational references like: The Movement of the Farmers Without Land, the Shypass Indians, The Colonel Markos and Shipco Movement... etc. They form to us important guarantees, but we ought to use that with caution.

Concerning the theoretical references like Amartiya seen, Mohamed Younis and even Fandana Sheva they form an authoritative force but we did not yet access to what extent is their legality.

There another issue which is not less in importance than the previous ones, that is the Islamic condemnation to the globalization which one billion Muslims contribute in holding it in the World is completely absent till now, as the absence of the Africa Continent and a great portion of Asia, specially China.

But the condition of Latin America is an unique and dim to some extent, specially concerning the importance of the revolutionary parties «which has no value» on one hand and to the representative role which gave to the native peoples in a Porto Olivar on the other hand. But we should have to confess that many of the victims of the globalization do not pay attention to the quarrels between the «whites». They do not feel that they are actually concerned, and we are unable to understand their schemes for survival or resistance- if any- because it does not enter in our mental patterns.

In reality, there is a competitive universalization to the Western universalization. And here there is a scheme for the other globalization, it is Islamic globalization scheme, which is completely ignored by the «supporters of the other globalization» (altermondialistes).

Nepal in his new book: «To the Furthest Edge In Faith» described the scheme of Islamization of modernization. And as Lenin defines socialism by the equation: The soviets plus the preparation with the electricity, the Islamists engineers in Indonesia or Pakistan define their scheme by the following equation: highly developed economy and technology plus the Sharia (Allah's Law). Promptly it becomes obvious to us that this alternative is not a real alternative.

Olivia Ruwa observed that: "The new fundamentalists are those who know how to Islamisize the globalization. They saw it as a big introduction for rebuilding the international Islamic Nation, provided that they should extract the cross-legged culture on the throne: The Westernization culture in its American form. But as they do that they are in fact they are building by their concept for what is international as a mirror for America. They are dreaming by establishing a permissible MacDonald much more than returning to the advanced cooking art during the previous successors...

The conception of the nation for the new fundamentalists is a tangible conception. It is a world in which the oneness patterning conduct is predominant, either in accordance with the prevalent American model (MacDonald and the English Language) or in accordance with building a reversed imaginary model (The long white garment, beard and the English Languages). (1)

From this perspective, therefore, the inner part and the heart of the globalization does not contradict any assortment in it ... But the cultural dimension which is added to it has very little opportunities to have the administration of the whole, and are opportunities which are not more than the opportunities of any Christian Western values.

Fore these fundamentalists the other social democratic globalization which we claim is a cheating in the same degree of the present globalization.

(1) Olivia Ruwa, The Commitment with the Letter in: A Point of View Magazine, Issue No. 64. July- Oct, 2002.

The Conclusion
A Plea for Multifold Universalization

The opponents of the liberal globalization in the West or in the Muslim countries should understand the lesson and avoid to fall in the trap of the ethnicity centralization (ethnocentrisme). Let us start with recognizing that there is no values be far above the original international multiplicity. That is for a simple reason that there is no existence for any value only within a distinct cultural context. Whereas, even the more daring criticisms against the globalization are limited within universality of the Western or Islamic values, and rarely are find persons who try to get out of this status. We cannot be able to get rid of or to avoid the disadvantages of the items mono-world if we remain isolated in the one-ideology market. It is very necessary to, for the survival of the mankind, and specially for the decrease of present explosions intensity, and the expected from the ethnicity, to defend the tolerance and the respect of the «other» not only at the level of the absolute loose international principles but by searching the possible ways for the preparation of a multiple human life in a world exposed in a strange way to the shrinkage.

Therefore the matter is not concerning the visualization of the universalist culture, for it has no existence, but the preservation of enôugh distances to allow the «other» culture to give a meaning to our culture. And it is for sure that we are dreaming if we allege the possibility of felding form what is absolute in our culture; and hence from the ethnic centralization «ethnocentrisme». The «ethnocentrisme» is the thing that never makes difference in its distribution in the world, but we have the right to worry when we ignore its existence or dental, because the absolute thing is always relative.

«Montiscue» in his book about the Persians tries to make Europe the enlightenment era so attention could be paid to the relativity of its values, but there is no existence for the Persians in a mono-world dominated by a mono-ideology.

In short, we should not think to compensate the universal dream that lost its beauty due to its totalitarian achievements of a universal multiplicity, which is necessarily relative and preserves to the Persians and to the others their complete legitimacy, or minimally their place? «Riman Ranikar» had expressed this idea and said, «The multiplicity, and he mean the international multiplicity, does mean just the tolerance with the «other». Because he is not yet strong, but it means the acceptance of the existence of contingents that happen to us, and the recognition that we do not possess absolute standards to judge two world and the others. The multiplicity means the existence of thinking systems and cultures and do not keep pace with each other. On if we want to use a borrowing from engineering, we say: it is (immeasurable by the same measurement unit) like between the rays and the oceans, and both of them remain in coexistence and exchange. »(1)

Therefore, the matter is related to building cultural democracy indeed, on account of the same book, including their laws and their places.

(1) Ramon Ranikar, The Principles of Democrary, (Its strength, weakness and Its limits), Inter Keltaire Magazine, Issue No. 136, April 1999.

The Power of Culture.. Not the Culture of Power

By: Professor Omar Ebaid Hassana (*)

In the issue of globalization, the cultural location is the most dangerous thing. History informs us that the power of culture is the impregnable fortress for safeguarding the nation. And the culture of power, which is imposed in the era of globalization, will not be able to defeat the power of culture in the long run. But the problematique in combating for civilization is that we will change from the effective cultural weapons we own to a confrontation with weapons that control us and we do not control them.

Introduction:

To a considerable extent we can say that globalization and its aims, generally speaking, are no longer obscure to the point that requires a lot of clarity and explanation. Almost anyone who has a proportion of culture or knowledge lives with something of globalization, either through dealings with reality or through the media. No one is safe from the mass media: starting with cultural formation or deception, media promotion, consuming fashion, the orientation of political news, justification for military actions, planning of systems of

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economic developments, and performing economic extravagance. He can see some of its clarities or suffer some of its marks, to the degree it almost acts with kindness allows that those who work in the naming of eras for history or times, which savor traits, descriptions and relevant special characteristics, to name the stage which the whole world near and far lives with now, as «the era of globalization». This goes for those who still live its premature signs and its first harbingers, or who entered it voluntarily or unwillingly. its dangerous effects appeared on him, beside its political, economic, cultural and military invasions, Especially if he does not possess enough preparedness to deal with it.

The Catastrophe of the Era:

If globalization has become a reality or one of the catastrophes of the electronic age, then that requires continued thinking on its aspects, to know its motives, the reasons and the aims. Then we can make a comparison between its rhetoric and its practice. In the light of all this, one can decide his stand within it, and discover the limits of his action inside its scope and the mechanism to deal with, avoiding its negatives, taking the opportunity of its facts and finding its opportunities.

Maybe it is a given logic that judging something is part of imagining it. Therefore we shall not be able to deal with globalization unless we understand its aspects, grasp its science, straighten out its data, and observe is effects on more than one level, even though it generally centralizes around the economic aspect or incentive. This has reached the extent that some researchers of globalization see only this aspect, and consider the other clarifications as nothing more than pretence.

It might be useful to refer here to the simplified concept of globalization. It means: the removal of the geographical, political and cultural boundaries and chains in front of the free movement of commodities, information and traditions.

In our estimation, we believe the understanding of its science and the perception of its concepts make the basic and secure introduction for manner all dealings with it, as we have already said. So therefore, there will be confrontation, dialogue, mutual thinking and the knowing acceptance. For man is unfamiliar to what he ignores. Allah says: «**And none (O man) can tell thee (the Truth) like the one Who is Acquainted with all things**» *(Fatir:14)*. «**Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come.**» *(Yunus:39)*.

I believe, most of contributions and participations mentioned in this book, concentrated one way or the other, on identifying globalization and knowing it. Considering that, the important place to start to speak about it would be from the scientific, objective and logical perspectives, by observing its clarities, declaring its dangers and the Muslim's position on it and his role in how to deal with it. In concentrating on the definition of globalization, some researchers reached a dead end. The general apprehension is that the concept of globalization and its clarities would keep us from thinking on how to make the necessary mechanisms to deal with it, blocking its negatives and utilizing its opportunities. Therefore, there will be no difference between those who became sluggish, frozen, secluded, retreated and withdrew from the field, and those whose role was limited to description, observation, display and diagnosis.

Description, diagnosis and observation are considered an introduction to a certain affair, because the result will always be the same. He who defines the concept, his performance remains nearer to the obscure work, which is defined in the scope of the means, or the methodology. Rather, the entry into the era of globalization is not an option. However, can we say that we are, in fact, no longer standing at the doors of the era, contemplating whether to enter or not? Today, whether we like it or not, we are in the heart of globalization, or we are inside of it, and it is surrounding us from all sides. It opened for us the doors of everything, as sides, and it has opened for us the doors of everything. As a producer of the electronic

age, it has cancelled all barriers and obstacles, even to the prohibited, and has come as development to the pastoral, agricultural and mechanical ages; accompanied with creativity in information, technological power and economical wealth.

The electronic age cancelled distances, removed geographical borders and surpassed the globe to outer space.

Practically, the age of the geographical state has come to an end, although its maps are still hanging on walls in the official offices, school classrooms and the border control posts. These are not considered a connecting path by anyone one, since everything now passes over them or under them. The political sovereignty of the states, in the face of globalization concepts and its culture has become something deserving the attention of the masters of power, wealth, information and technology. That is because the political sovereignty of the nations were entered within the framework, and concepts, and new legislations that borrows on its debts and has the power to penetrate them.

Globalization and the Cultural Agents:

The problematique of globalization is not concentrated in the political or the sovereign frame only. More dangerous is cultural penetration or containment and the attempt to impose the cultural mode of the nation that is stronger militarily and economically. It would week to cancel the cultural disparity which forms a source of development and progress, and a means to build the human in common. The maintenance of the human heritage generates the mechanism of civilized development by reason of the defense rules, where the owners of globalization try today to move the cultural matter from the field of dialogue and mental enrichment, to the field of confrontation. They removed the social mode, and imposed the culture of the winner, i.e. globalizing culture, politics, economics, sociology and all the other activities, by the force of arms, which is not more than one of culture's clarities. That is because culture represents the concept, the evidence, the direction and the form of man.

Therefore we say: The more dangerous position in the globalization issue is the cultural one, as regards its leading up to something from the making of cultural agents. Politics, economics, invention and all the other instruments are considered man's properties which can be recovered during the nation's better times. On the other hand, the cultural problems depend on the field of human intellect, values, concept of life, the universe, human origins, fate and the philosophy of human relations. The difficulty takes place in modifying it and making it an exact copy of the stranger's concept, because that will carry many human risks, for the future, scientifically and developmentally, on all the human levels, because it is an obstacle to the equilibrium of the reaction, growth and effort that build civilizations.

Perhaps the most important fact of globalization is that the borders that will replace the geographical ones for the coming world are the cultural and civilized borders. The world is divided into civilized and cultural regions, after the division was geographical and human. The geographical state has begun to erode, shrink and retreat inside history to become an antique, and abandon its place for the cultural nation, i.e. the nation of ideas and the world of the intellectual.

If the components of a nation were the geographical borders, and economic capabilities, lack of information and military ineffectiveness failed to stand against the stronger nations, where the legitimacy of power became legal and not the power of legitimacy, then the position of culture remains the last citadel to keep the nation from extinction and dwindling. The confrontation by power, wealth and information will be determined in favor of the stronger. The arrogance of the technical and material power is an incitement for the probability of the cultural triumph, knowing that history tells us that the culture of power cannot defeat the power of culture in the long run. This is because that would lead to change the laws

of creation, whereby the strong consider themselves deities of the period, who are capable of trust, resurrection and animation.

Maybe the basic problem is the spread of the aggressive spirit of Cain «**I shall kill you**» in all the clarifications of what we call «the culture of power» in the cultural, educational, social, economic and political spheres. Power, authority, subjugation and mastery continued to control all the activities and fields of life, as if power became the only means or the magical key to deal with all the problems of life. Many of the oppressed, the persecuted, the poor and the deprived were mislead to believe that their opponents defeated them by the vigorous power they own. And by this power they realized the victory on all sides.

The way out of this cultural, political and economic congestion imposed by the culture of power can only be done by resorting to power, because thorough power the enemy won. Power alone can determine the result of the battle, and solve all problems. That is the reason why resorting to violence, drawing the weapon, the power option against the opponents, is the only way to get rid of injustice. It is almost natural as a reaction, even though those who are concerned do not own enough legitimacy or the weapons, but own the power of culture, which will provide the outcome in the end. Thus they become victims who present the justifications to the tyrants to overcome them.

The problem today, and in this period in particular, is that we change from what we own of the effective mental and cultural weapons able to win the round in the field of dialogue and struggle, to what we do not own of the confrontation with materials and weapons that own us and we do not own them. Thus we become, whether we like it or not, like someone who shoots himself. We become a source of power for our enemies to overpower us culturally, politically and economically.

Historical Evidences to the Downfall of the Culture of Power:

historical investigation confirms the defeat of the culture of power and its inability to achieve any constructive operation or true cultural reformation. What would be the result of comparison between the present reality of using the culture of power, with what Napoleon did with all his victories and the effect of what the French intellectual pioneers presented at the world level?

Or what Hitler did with all the conquests and invasions that passed like lightening and left his nation to swallow bitterness, and are still settling the account of what he did until today. Nevertheless, what the German scientists and philosophers put forward of scientific and cultural production is still fed on by many.

There are abominable acts, extortions and maniacal violence Stalin practiced, even to his intimate companions, under ideological and philosophical umbrellas. They came as a product of savagery, and a tax for power mania. Then all came to an end like shameful samples of injustice, and yardsticks to witness the aftermath. And how did the nation in Russia, after nearly a century of the imposition of Marxism, return to the religion and culture of the czars? They removed every statue and symbol that had remained of the culture of violence «from Stalingrad to St. Petersburg», after the failure of the imposition of the religion power and people returned to the power of the religiousness within them.

And what Mussolini and Ataturk did, and left nothing to be remembered except the idols, which are considered evidence of the failure of imposing the culture of power and the fantasy of the ability to defeat the power of culture. Maybe we don't need to point to the fall of so many symbols of political despotism, and the curses rained down on them by the nation.

These were some observations and the false gods who were able to put on counterfeit masks and failed to form convictions.

They tumbled in many countries, and the soldiers' bayonets are protecting the remainders. This is a law that favors no one. The dictatorships, the stems of political despotism, the comprehensive systems and what accompanied them of religious divination considered as a requisite, are all nothing but fragile structures. They exercise cultural, informational and political extortion. It spoils fast, naturally weaker than steadfastness. We see it fall down at the first impact, because it desires powers appetites liabilities tendencies abilities fitness susceptibilities for the extension of others, this is if the best opinion, and it is not from its design and its basic requirements, which share in its setting up to be the substitution, because it is incapable of desiring it.

Even some Islamic conquests did not deviate from this law. The required cultural destiny was not available for them and did not go with them. These, that lasted longer than the Osmani army and differed from most of the other Islamic conquests, did not make the required effect because they subjugated the power of culture to the culture of power.

Basic Features of the Steadfastness of the Power of Culture:

In the era of globalization, history fears to repeat itself. Many victims will tumble and many sacrifices will be depleted before the fall; the example is always by the outcomes and endings, and not by quick results and recent history.

If it is true that the defeated will always be fond of imitating the victor, seduced by his power, then it is more genuine that the culture of the defeated, which he acquired and believed in freely and convincingly, is, in most cases, stronger than the soldiers of the victor. And it is not amazing to say, contrary to the widespread saying, that the culture of power of the victor, from the point of the near results, will subject and infatuate the defeated. And the culture of the defeated, strong by itself, will be able, in the long run to be

capable of digesting the power of the victor and turn him from a mortal enemy to an affectionate friend, believing in his culture and defending it. This is especially true when this culture is far from fanaticism, isolation and coercion. It will be a product to build the human participant with all its spectrums.

The space might not be enough for historical evidence. The Tatars who invaded Baghdad like a cyclone and targeted the nation's structure and mind, killed thousands, burned books, the storehouses of knowledge, and threw them in Digla river until its waters turned to black from the ink. It was no sooner than they changed to believers of the Islamic culture; defending it.

The Christians came with huge armies and different cultures and invaded the Islamic east. They imposed their culture by free of war for nearly two centuries on eight generations. In spite of this, they ended up with nothing. The nation returned to its identity and culture, and passed the culture of power and subjugation to the power of culture and the freedom of choice.

I do not believe that the matter of the new invaders will be different from that of their predecessors. The powerful, arrogant, dictators and the soldiers, who tried to forced their views by steel and fire, historically, became relics in the graveyard of history. The looked like statues that looked forward to the level of deities, but did not reach that level. The constructive culture is spread out. Nations are stronger than states, as people are stronger than governments. The power of culture is more steadfast than from the culture of power, the fragile power that quickly tumbles with the fall of the power. Culture remains to be the safe haven and the last fortress. Man is valued for his culture, values and ideas; and not by his muscles and his ability to return to the wild life; whatever the excuses he made and the justifications he presented and the philosophies he put forward.

Despotism is the Center of Cultural Impotence:

Therefore we can say: The systems of political despotism and social injustice prepare the vacuum to extend the cultural globalization, and create the tendency and fragility to penetrate the nation. These systems form the cultural holes and punctures and the bridge on which the other can cross and realize their targets.

In order to prepare themselves to invade the other, or call for him, it was necessary to establish the systems of political despotism and social injustice. These scarecrow systems extinguish the steadfast spirit and the resistance in the nation. It kills the spirit of innovation, research and growth in it. They blockade the freedom of choice. Otherwise how can we explain the genius and distinction we notice with the sons of our nation when they emigrate from their country; when they depart from the atmosphere of political despotism and the social injustice, and increase their scientific, moral and religious gains, occupy the effective scientific forms and outmatched their colleagues?

Political despotism and social injustice inflict the nation with cultural and civilized impotence. Our Prophet (pbuh) explained the impotence as: «The inclination to the worldly existence and the disinclination to death». In other words: change to consumption and achieve the demands of the instincts, and the negligence of production. Thus the nation changes to distinct consumption markets for the extension of globalization, falling into its negatives, and failing to deal with its positives. Even what is called jihad (holy war), is supposed to motivate the nation's spirit towards its targets, gather its energy, and sharpen its efficiency to take off again. Jihad changed to a kind consumer war and collective crematory, which is utilized for the enemy and the Muslims role, is limited to extending sacrifices!

Then the one nation is divided into several nations. Allah said: **«And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We**

tested them with good (times) and that perhaps they would return (to obedience).» *(Al A'raaf:168).*

We can easily see that the winds of globalization coming from the west will be able to pluck out the fragile cultures, the cultures that do not own the traditional roots, historical experience, natural balance and the ability to build the human community. But the waves of globalization will be defeated at the borders of the culture with great traditional storage, high-level human values, which will face the culture of power and extortion with the culture of conviction and recognition of human specialty and diversity, and by rooting the values of integration, acquaintance and diversity under the slogan: «no coercion» and guided by what Allah said: **«And made you peoples and tribes ...»** *(Al-Hujurat:13).* Its motto will be: 'acquaintance and non-coercion', considering that diversity is from Allah to construct the universe and the continuation of defensive discourse. **«But they will not cease to differ. Except whom your Lord has given mercy, and for that He created them.»** *(Hud:118-119).*

Perhaps we might point out that globalization might be a powerful wave of cultural defense, and was proceeded by several waves. But at the end its defeats and losses will be greater than its gains. One of its benefits was that it was considered as the civilized and cultural instigation. It participated in the awakening of the nation, return of self-awareness and the discovery of its role in the civilized action. Allah said: **«Do not think it bad for you, rather it is good for you.»** *(Al Nur:11).*

The Absence of the Misfortune Doctrine:

From here we confirm that globalization is not pure evil nor pure harm, in its introduction, results and outcomes. Also not all its contents are refused or accepted, because such generalization in judgment is a kind of slang, or color blind. Globalization contains good and evil. It contains the accepted and the inadmissible. This is the dialect of life, or the law "Sunnah" of life as the Islamic

term goes. Evil is a requisite to good. Nothing is good or ill but by comparison. Its evil might have been the cased awakening and salvation from the state of weakness and softness. And maybe its provocation is a source of resurrection and revival.

It is important for us to be above to perform the standards, the values and examples that enable us to know good and evil, what to take and what to leave, what will benefit us and what does not, without fanaticism or isolation. **«When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was significant while it was, in the sight of Allah, tremendous.»** *(An Nur:15).* We must not be like parrots, our minds in our tongues or ears. Rather, we must learn by our minds and through our values and traditions that form the cultural arsenal to protect our identity, and enable us to offer at our level and the other.

In my judgment, the basic problem might not be in the absence of the traditional storage, nor in the incapacity of the human and civilized experiment, or the lack of values and examples. However, the basic problem is represented by the manner of dealing with these values and how to bring it down to reality, i.e. the reality Muslims suffer now.

The problem, more clearly, is in the absence of the Doctrine of Misfortune, which settled down on our yard; then guides us to what agrees with our standards, religion and the social equation, by making use of the available opportunities of globalization, and building the civilized and cultural defense against its evils. We might also see for ourselves, by the values we possess, a more important role. A role that can go past the possibility of dealing with the descending globalization to the effective work within its framework. This can be realized by approaching it, criticizing and uncovering its crises, its alienation to the natural, observing its victims, defining the breaking of its waves and failures in many locations, and targeting the community, the human and cultural diversity. We have the ability

to put forward the convincing alternative. This alternative will not be realized by gatherings and enthusiasm, which is a futile effort. But by knowledge, experience, the know-how of science, and start to change from enthusiasm to specialization and from the clamor of orators to the expertise of specialists.

Globalization invades us by using experts and scientists who are specialized in all walks of knowledge. We cannot face it with enthusiastic orators, who are only able to create heroism in a vacuum, and those who claim to know everything and advance to the arenas of theorization and leadership of reform and advancement, and dare to speak of the big issues, while they are unable to perform their duties. Therefore it is sad to say: Many of those who embark upon solving the nation's problem, have become the nation's problem and not the solution of its problems, Because they only increase the nation's derangement.

Perhaps it is not new to say that the Islamic values, in Qur'an and Sunnah, are standard values, whose civilization has passed the test of time, able to sort out the facts of globalization, and enable us to see the way to deal with it. What remains is the difficult equation that lies in the change from exerting effort towards proving the greatness of Islamic values, to the creation of means, mechanisms, and programs that dart out of the Islamic values, and produce development, change, and contemporary culture in the reality of people. This can only be obtained by assimilating heritage. Jumping over it means the creation of a vacuum region for the other to extend, whatever the causes, and placing our life in his hands. We will become content with retreat, preferring rest and cessation, the confinement inside the heritage, severance from the present and future, and limit the sage of the historical accomplishment to treat the inferiority complex. Thus the past changes to future, and we live contrary to the equation of life. The nation enters into the awareness unconsciousness and the lack of feeling and perception to the variables, which is life's nature.

The Road to Self-Awareness:

Taking along this store of heritage, and seek the guidance by it, where it forms the human laboratory for culture, civilization and values and the extent of its share of implementation, to answer the present civilized and cultural questions; is considered the basic step of self understanding, since it enables to understand the other. He who does not understand himself and cancel his being, naturally is not qualified to understand the other, and how to deal with him. He will end up, at best, to a reproduction of the other, and a candied figure in the civilized equation.

Heritage in fact is the work of the human mind in dealing with values and in bringing it down to changing reality, where the various misfortunes would not require a single judgment or perception. Perhaps this would go with way to deal with the misfortune of globalization.

The Islamic values, in Qur'an and Sunnah, are universally human values for all the people. And the Islamic civilization, which is in fact a container of Islamic heritage, dealt with all cultures and civilizations, and passed by all the human relief. It was subject to confrontations dialogues and participations. It took part by its nature of humanity and universality. Today, its followers are from all nations, and they have effective presence in all positions. For it was not a monopoly of a class, race, geography or time, but attempted to build the universal citizen in the nation of Islam. Therefore its heritage and award are qualified to deal with all situations; if the guardians of the affairs of the nation are equal to level of their Islam and period.

The heritage of the Islamic civilization is able to steadfast, protected entity, as well as to give and enlighten the humans by treating their civil crisis and extend true guarantees for happy humanity.

The Islamic Presence within the Culture of Globalization:

There is an issue; and it would be useful to stop and contemplate. The Islamic civilization, as mentioned before, is a human deed, and the programs and plans are human, and came out of Islamic values in the Qur'an and Sunnah.

Values are no more than standards taken from the knowledge of Revelation to check up the procession of life, framing and targeting it. The plans and programs that dart out of these values are from the knowledge of the mind and the human gains. This offers the civilized action an amount of flexibility, fertility, diversity and the ability to comply. It makes it liable to criticism, revocation, rectification and revision. Without the fear complex and the illusion from its holiness and the practice of mental terrorism. It is human deeds framed by values, liable to right and wrong. Here, religious diligence differs in the Islamic concept from the monopoly of understanding and the religions interpretation in the western conception.

If Islam is not a monopoly for anyone to understand and explain, and adopting it is not a monopoly on anyone, then the Islamic presence extends inside all the cultures and civilizations. Even the makers of the globalization culture who attempt to globalize all the human cultures, willy-nilly, we find inside their culture and civilization, from their sons and the emigrants to them, Muslims who live in their society, universities, institutes, laboratories, factories and research centers, and participate in the civilized action. They own distinct capabilities for dialogue, innovation and the awareness of the other. They represent the Islamic culture and the participant factor in the cultural, civilized and technical deed. They form a practical evidence of the Muslim everywhere, especially for the countries liable to the misfortunes of globalization; because of the way they adapt with these cultures, merging with it and not to dissolute in it, and seeing the crises of these civilizations, then building bridges between their Islamic nation and the rest of the nations.

This large balance which forms an effective area in the globalization country, and who had previous experiences with globalization,

are the ones who are cable of the greater participation in building the scientific program for the Muslim's message in the era of globalization, and enlighten of its requirements through the reality of the globalization culture and the facts of the Islamic values.

This is not by way of wishes and desires. A number of the sons of globalization culture today often find out about themselves and their lost entities by resorting to Islamic culture, in spite of the social luxury from wealth, knowledge and power. This threesome has always tempted the building of empires and the guardianship of the world. They imagined that they were on the absolute right and the only standard of rule. Therefore those sons adopt Islam, appreciate its values and its civilization, its great slogan of accepting the other, and co-exist with him under the title «**no coercion**». They surpass the distorted and applied pictures that are made of the Muslim world. Some ignorant Muslims fall prey to it.

The Cultural Dimension of Islamic Values:

The issue that represent an unavoidable axiom on the level of absolute fact, heritage, civilized history and the cultural fabric of the Muslim nation, is seeing Islam through a hasty conception for the religion, i.e. it is limited to organizing the relation between the individual and Allah, answer the questions about metaphysics, and that it arises from the concept of absolute acceptance, far from science, evidence and knowledge. In this view, Islam separates between culture and religion, science and religion; and religion is a case of absolute acceptance and surrender without discussion or proof.

The above is quite alienated from the truth, reality and history, and the dimensions of the values themselves, and the civilized and cultural output of the Islamic nation, throughout its long history.

Therefore, we see all the political, culture and mental attempts pursued in the Moslem world to separate the religion from all the living activities and paint it with its characteristics; all became unsuccessful.

It ended with the rationales to complete correction and postulated truth which came as a result of seeing, thinking and studying; that the backwardness, weakness and the disgrace, all because of the attempts to detach from Islam, blockading it and substitute it, and not because of the adherence to it. All the mental imports such as protection, guardianship, delegation, colonization, cultural invasion and estrangement, all failed because it came alienating to the social equation of the nation, its culture which originated from the Islamic values and disciplined originated from the Islamic values and disciplined by the Islamic referential.

As far as history, truth and reality are concerned, Islam cannot be pledged to the terms and imaginations which precipitated in the minds of the other civilizations about the conception of religion, because Islam is a religion of culture, civilization, polities, economics, sociology monotheism of Allah, All this belong to the term: Islam and the dimensions of adopting it.

We can also take the widespread terms: Islam represents the culture of life with all its branches and sides, all its activities; Islam is not a religion to organize the individual relations and the metaphysical only. It is a religion distinguished from the other religions that it is a culture, which acknowledges multiplicity and diversity. It calls for dialogue and accepting the other, confirm his freedom in what he believes, and even fight to realize that freedom, and not the compulsion to adopt Islam. «**and fight them until there shall be no temptation**». Under the slogan: «**no coercion**» that means to fight to there should not be compulsion. For Islam considered forcing a person to adopt what he does not choose is a greater felony than murder. Allah said: «**And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at Al-Masjid Al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.** » *(Al-Baqarah:191).*

Therefore, the support, dialogue and confrontation in the era of globalization, will be in all branches of life and its social, economical, political and cultural fields; with Islamic values and culture; with the Islamic view towards the universe, the humans and life. Therefore it is impossible to separate or alienate Islam from the struggle and dialogue and confrontation battles, because confrontation is, in fact, cultural, whatever the condor its clarifications might have taken. Ex-President Bill Clinton said on inauguration: «America believes that its values are suitable for all mankind. We feel we have a sacred obligation to transform the world to our image».

From here, we can consider the cultures, philosophy, capitalism, socialism, secularity, existentialism as religions, same as the contemporary religions, through the perception of the objective dimensions of he concept of religion, even if it declared the slogans of separating religion from the society. That is because the religions concept and the area religion occupies in the life of people does not differ here than it is there; only by the symbols and terms and the source of piety.

It we tried to separate the Islamic values from the Islamic Arabic culture or from the Islamic traditions, or from the Islamic civilized history, our attempts will be unsuccessful, just as the failure of the historical attempts, because the Islamic values form the Islamic cultural fabric; with all its clarifications in politics, economy, sociology... etc.

If it was possible, one way or the other, to separate life in the Western civilization from the religions values, or from the priesthood of the clergy and their influence, and the theoretical mode of rule; then the matter for the Islamic religion completely differs. Many of the western civilization scientists dry that, and consider Christianity still form the spirit of western civilization. They claim the separation was to the clergy, this advancement was realized; and that Christianity in its essence was one of the props of this rising.

Because such a problem or equation, is almost impossible with the Islamic religion for the lack of the clergy class or priesthood with sanctify for control and influence.

The Islamic values call for the utilization of the mind, science, fair thinking, performance of good deeds, peace and consultation. These values establish for justice and non-coercion, the accomplishment of experience and knowledge. They are not based on absolute submission, life the religion conception in effect in the west.

Considering religion is based on submission, and science is based on proof, in the western conception, is something that cannot be applied on values, reality, history and the Islamic civilization. The Islamic values are intellect, culture, politics, economy, and sociology. Perhaps what distinguishes it is that it offered frameworks, referential and aims; and not programs and plans. That was left for the diligent mind to undertake through the abilities and the variables. Also through the production of the mind diligently and not sanctify. Therefore, diligences in Islam are not infallible molds into which the minds and behavior of the humans flow. It is a conception subject to revocation, criterions and development within a frame of infallible values in the Qur'an and Sunnah.

Therefore we can say: The Islamic culture is a comprehensive, integral conception that forms the philosophy of life, qualified for dialogue and civilized struggle with the other civilizations. It possesses storage of cultural heritage that forms an intellectual arsenal, difficult to penetrate. It owns standard values that induces the Moslem in dealing with the facts of globalization to be forthcoming, positive, discerning, and generous, knows what to take and what to refuse. Therefore we believe that alienating the Islamic values from the civilized dialogue campaign with its values, accomplishments, and clarifications, and the illusion that globalization is able to jump over the Islamic culture and to extend inside the social fabric, is a kind of power illusion and the culture of power arrogance. It can realize some fast results; but remains

incapable of realizing the remaining results in front of the power of the Islamic culture.

The problem or the great affliction caused by the power boasting that carried and is still carrying the slogan: «**I did not perceive a deity for you other than Me**» *(Al Qasas:38)*, is, in fact a refutation of the other and uprooting him and culturally reflect him. And the standards introduced by globalization in polities, economy, sociology and the democratic values are the absolute right, which must be imposed by force here and there. It must be considered the savior and salvation far all people, however their circumstances, crises, and sufferings might have differed.

The individual's civilization, culture, their progress and openness and democracies are measured by the extent of their following and adoption of what the values of globalization present. The one who does not adopt it must be rehabilitated and cultivated. He must not be cancelled, because the affliction is in him and not in the data of globalization.

The propagandists of globalization will not be satisfied until all the people follow heir creed. The basic problem might have been in the distinction between the cultural immersion, the cognition and commodity exchange; and the conditional economy and the political extortion.

There is a fact that is about to be granted, where the human civilized history witnesses and supported by reality. It is the fact that the authority of culture or the power of culture on the humans is in fact an effective and valid power. It is clear in all its activities, and practically lurks behind its several modes of conduct. It gives the proof and concept to deal with life, historically, in the present and in the future it realizes the propellant. It produces satisfaction, realizes choice, respects human dignity, and appraises his value. This propellant produced by satisfaction gives him the efficiency, the self-realization, tranquility, the security, hope and the dream that is considered the basic motivator to progress in peace. It also offers him the ability to steadfast, patience and forbearance. It also prevents

dissolution and confusion in the cases of mastery, injustice, persecution to which he is subjected. It maintains his character and incentives to be able to go past and move forward again.

We find the culture of mastery and despotism can only be realized by the cancellation of the self and extinguish the efficiency, the lack of dignity, lowering the prestige of human values freedom, responsibility and clause, transforming the human to a machines, on mechanizing the human in the train of authority. Therefore the culture of power was and is still weak and fragile. The portal differs from the reality, because it is no move than a mask that might not even touch the human skin and appearance, far from his mind and heart. It puts on a mask but does not make a conviction. No sooner than this makes falls at the first impact. Therefore it is unable to steadfast, resistance and self-protection, unable to stand for confrontation, dialogue and the ability to pass, continue, revival of effectiveness, refertilizing the imagination and the revival of hope. In short, it is a culture that kills the man from within. This is why we find that wherever the authority falls, its culture falls too, for no return. Then the power of culture is back to reconstruct the society.

The authority of culture protects from dissolution of the culture from the invading power. It maintains for the community the inertia for rising.

Therefore there is no way for proper dealing with the era of globalization, give and take, and possessing the ability to make use of its chances, and building the human participant and extending the Islamic offer, unless we reconstruct the self culturally and consolidate the authority of culture over the self; on the level of the individual and the civil society organizations, the state and the nation as a whole.

Perhaps the difficult equation in our Arabic and Islamic world is that the culture of authority empties values of their contents; and corrupts the cultural terms and contents and abort it, to be to see it from within; and the illusion that the culture of authority can replace the power of culture.

The Horizons of Globalization

Globalization is an integral comprehensive philosophy, extending to all walks of life, attempting to reconstruct according to the capitalist philosophy. Therefore it is impossible to imagine economic globalization able to live in an ideological, informational, or cultural climate, which is hostile to capitalism. This is the reason why the clarifications of the era of globalization came plain, supporting and targeting the reconstruction of all the sides and the several horizons.

Globalizing Information:

We can consider the globalization of information as the pioneer that paved the road, and assimilated and formed reality. It prepared its problem, and leveled off to extend and accept all the other globalizations, on the political, cultural, economic, educational, social, and the linguistic levels.

The first globalization that started to move was the wheel of information, where information transformed the world to one village. Globalization extended all over the world with various degrees Information is science and art at the same time, and not a random work escaping regulations of form and deprived of targets, as far as the entertainment programs, nude films, motion pictures, and commercial advertisements. Thus it is naturally partial, like many human and social sciences, especially if there were no values to control the aim, define the targets and prevent partiality. Values and standards cannot be safe from partiality unless it is out of the situation of the human. On the other side, information is the product of a collection of sciences and branches of personal and community identity straightens and controls its effect, define its targets, present it the information and show how and when to use it. In that we say: Information today can be considered a powerful weapon, a peace of information is the flexible power.

He, who possesses it, can define and control the result of the battles on all different parts.

Therefore, the stronger nations, materially, information and scientifically, are been to exercise the operation of evacuation and imposition on the positions and informatics spheres, to promote its policies, culture, commodities and their way of life through the availability of a group of industries considered as heavy industry. It is the industry of intellect, e.g. the film industry, books, newspapers, TV, radio, children's films, and commercials.

The stronger nation is the one that possess the technical power behind the mass media industry and its development. Also it possesses the huge wealth to enable her to spend on information and produce knowledge. Therefore, these capabilities will occupy the world, transform it into an informatics nation, and stuff it with its products. Information is the vanguard to build the states power, and the product in the same time. It is suffice to refer to the fact that 80% of the international information production belongs to the stronger nation today; whose technologies reached a degree that cancelled the informatics control before it was cancelled by the nationalistic states. Its production to the world came with knowledge of their economic, political, cultural and social reality.

The informatics operation is naturally based on vacating the values that control the reality. Then comes the imposition of their values, concept and philosophy, the attraction through their culture, policies, the modes of their lives: their food and drink. All these participate to seduce people guarantee their subordination, especially if the national information was insignificant and naïve; centralized only around the official ceremonies and the splendid airport halls prepared for receptions and farewells their only worry is to praise the wisdom of the chief. As for intellectual information, it comes with the nature of backwardness. It comes monotonous and far from the thrill, excitement, instigating the effect and activate and review the awareness; and end, in the best cases, imitating or echoing. That is seen in the paper, symposium, official meeting, or the rest of the other information vessels.

More than that, the poor information and the information main, may require calling for the other and the attempt to rise on his shoulders, and make a partner of him. Thus we register our defeat by our own hands and sign it.

The cancellation of information censorship in the era of globalization looks like canceling the customs protection to a great extent. Since the space channels today have gone beyond censorships, it no longer needs the decisions for cancellation of information censorship from the national information.

Studies, research centers, newspapers and film establishments, publicity companies, large amounts of money and security support the information coming with globalization. Its persistent obsession is development and progress. If we took for granted the truth defined by the hadeeth: «**from eloquence comes infatuated splendor**»,[1] it means that the ability of information and good style to affect may reach the point of being able to turn around the facts or distort them and bewitch the peoples' eyes until they see the reality as false and vice versa. Then we can perceive the danger of globalizing information on the nation state and its values.

The tragedy might have been, in addition to the poor and weak performances of information and its inability to face the stronger and more effective information of globalization, that the state spent large amounts of money to establish gigantic information establishments as a kind of bragging and show-off. Then it becomes helpless to fill and cover it. Then the globalization of information comes to occupy and present its culture, its message, its publicity and its modes of life to the people, where the stronger American mass media control 65% of the total cultural and recreational items. It even interferes in the kind of food and dress of the people, and their social relations. The doctrine of the capitalist freedom extends to all walks of life such as the free markets for goods and the free institutions for ideas, etc.

(1) Reported by Al- Bukhari.

In spite of this huge balance of his missionary and information history and the storage of heritage, the Muslim sits in the seats of learning, or, in the bet cases, escapes to the waiting room. On he might imagine the information operation as a kind of shouting or monitory which can negatively participate by making people turn away from it.

There is no doubt of the fact that globalization of information is a precondition for all other globalizations. It forms, as mentioned before, the precursors that create the dispositions and the restructure of the human and qualify him to learn and comply. Then information and data is the road to globalizing us. Then do we think about our present situation and define the capability we possess, and think how to implement it, and try to utilize from the experiences of those who specialized in information from our sons. We must utilize this information space. Then we can extend our message and values. We show it to the other, depending on its own strength in exchange for the fragility and weakness of the content of what is shown to us, despite its glamour to our eyes.

I do not believe in the possibility of rising or the presence of any hope to rise; unless we believe in specialization and the division of labor; and get rid of the mentality that occupies our heads, shares in our retreat and leads us to stray from the right path, and we think we are doing the right thing.

The defect is in the instruments of covering the Islamic values to the human beings; because they are natural values. In spite of the fact that it did not produce the desired effect, it means the existence of damage in the linking apparatus.

In my estimation we can begin where the others left. We must try to benefit from these mass media which fill the world around us; and get rid of the case of slumber and lamentation and borrow to the case of feeling the challenge the instigate efficiency and gather energy and allows the take-off anew. Allah said, «**It (i.e., Paradise) is not (obtained) by your wishful thinking nor by that of the people of the Scripture. Whoever does a wrong will be recompensed for it.**» *(An Nisa':123)*.

- Globalizing the Economy:

Globalization, originally, has economic dimension, or its center is almost economical. It works to spread and impose the doctrine of economic freedom and generalize it all over the world and consider it the end of history. Also to consider supply and demand regulate the price, and what it requires of the importance to cancel the boards, open markets, flow of goods under the slogan: «let him work, let him pass». The stronger nations or the giant companies that support the stronger nations rule in order to be under its protection. They use its power to open markets and control raw materials, to the degree that we see accompanying it many studies and researchers limiting the definition of globalization and its clarifications to the economic dimension or making the capitalist school the master. Thus its requirements, including cancellation of customs protection and the establishment of free zones, replace the political systems that are steered by a system that allows economic freedom, so as to change political states into markets for the products of the big companies.

The concept that globalization is one dimension which is the economy, and the fact that the rest of the political, cultural and educational factors do not go far in guaranteeing the quotable climate for the economic dimension, is the correct understanding and accurate to a great extent.

But the operations to secure the suitable atmosphere for the economic dimension or what was called the doctrine of economic freedom, and what the economic dimension carries within itself of the consumer culture, renders globalization to be a comprehensive concept to remold the societies, cultures and civilizations again on all sides, where the heralds of globalization cannot imagine a different culture, education, policy or philosophy can co-exist with the doctrine of economic freedom. Therefore, globalization can be considered as a sweeping wave to globalize everything; even if it declared its slogan and target is the freedom of the market.

From the objective and actual point of view, we believe the allegation that the doctrine of freedom of economy, from the time of Adam Smith till today, helps to increase production and growth, brings welfare and eradicates poverty and need, keeps the economic balance, and the process of supply and demand in the doctrine of economic freedom decides the price without interference from the state; we believe reality and history repeal all that.

The market equation with them is summarized as follows: if supply decreases, demand increases, and prices rise, this invites the holders of capital to employ it and set up their schemes according to the market, and demands the creation of new factories and plants that comply with the demanded commodities and goods. By that means supply increases in the market and demand decreases. Consequently, prices fall and some holders of capital stop investing their money in this sphere and start looking for other investments. Then supply decrease and demand increases and prices rise. In this manner, the two operations of supply and demand are capable of defining the prices automatically without interference or protection, just as in the planned economy when it interferes in the will of people, confiscates their freedom of consumption, production and pricing.

The plain truth is that the doctrine of economic freedom, or the capitalist doctrine, which promotes for its slogan: «let him work, let him pass» ended in a kind of capital dictatorship. It controlled politics and culture; and lead to a kind of commercial 'Machiavellianism' that controlled the production, consumption and the markets. The economic freedom and the spontaneous defining of prices were its first victims.

So it is the gigantic companies, conglomerate monopolies, the division of the world markets and the consumer groups that together controls the markets, production, consumption and prices. They cripple the operation of supply and demand, and eliminate competition. Any small or medium size investor has no hope to keep pace or compete with it. Anybody who thinks of producing any commodity or entering into the market will be exposed to

poverty and bankruptcy, because he giant companies will crush him by lowering the prices to less than the cost, increase the supply and sell at loss for a period. Them, when the small traders failed to steadfast before this dumping, the giant companies return to impose the prices which they want to control, without competition from anyone.

Then the giant companies and the international monopolies led to the repeat of competition and eradicated the operation of supply and demand. It concentrated the money in the hands of a few groups. This ended in the enrichment of a few and the poverty of a nation, or rather nations. This ended in the enrichment of a few and the poverty of a nation. It is suffice to refer here that under the protection of globalization, the rich became richer and the poor became poorer. When 20% of the world population became rich; they obtained 80% of the world's income, while 80% of the world's population are poor, they obtain only 20% of the world's income. In a report to the U.N. conference on trade and development, the number of people who live on less than a dollar a day is increasing year after year. Their number today reaches 307 million people. And the number is expected to reach 420 million in the start of the year 2015.

This in addition to the fact that the interests and profiting by all means, are the exclusive possessor of the capital behavior or what we call «The Machiavellian Economy» because the increase in production is required; even through on the expense of the human, his dignity, his nature, his freedom and health. No one forgets the frightening human effects that are associated with the industrial revolution and the emergence of the machine; the division of labor and the spread of the behavior selection theories. Where man was looked upon as a means of production, or a screw in the production machine; can be taken or thrown away after usage; and the workers revolutions that resulted from it. Trade unions appeared and defined working hours and minimum wages, etc. If capitalism leads to the enrichment of a group and the poverty of a nation, then the opposite comprehensive systems, lead to poverty and backwardness of all; for nations were and still are the worst investors.

The control of capital in the capitalist system was not limited to the markets, production, and the formation of the gigantic companies, dividing the markets and terminating the competition, but passed that to control politics and culture too. The companies, the monies, cars, publicity and information in the election campaigns, are all behind the success of the one they want to occupy the effective political positions; then he is pledged to realize their interests. The cultural centers, information, art and film production, and TV are all means of commercial promotion, publicity and the creation of the policy of persuasion. Capital was the ruler and the arbitrary. And globalization, in the end, is to render the world open markets for consumption, and a source of raw materials, and the investment of the gigantic companies. The politicians, in the end, are tools of production or facilitate the passage of the products for export.

- Globalizing Politics:

It is impossible to speak about globalizing he economy without referring to the globalization of politics, because the two affairs are corrected. Politics secure the markets, the raw materials and labor; the economy supports the politicians and directs the policies to realize economic interests. Although culture and philosophy represent the truth, politics represents the portraits and the practical clarification of culture. Politics are governed by the cultural concept, and are the practical containers for movement and action. So it is important to stop at some of the phenomena of the globalization of politics.

Globalization, with its capitalist system, forms the lungs that supply the globalizing system with oxygen. It is able to crush its economic opponents with its monopoly, which kills the spirit of competition. It is the specialty that distinguishes the system of economic freedom. It is able, too, to cancel its political enemies, blockade them, distort their reputation, penetrate their conscience, dump them with money and sex, and cultivate politicians to promote for them by supporting their election campaigns with money,

publicity and cars and all the requirements of success, because the control of money over politics is not new. It is not limited to the globalized countries, but extends to interfere in the whole world one way or another, so that political systems change to agency systems; and their population and markets become customers or chess pawns on a game board. This can go to the extent that capitalism may sacrifice its values and political slogans and support a totalitarian system, despotic, single or primitive, in order to realize its economic interests.

Therefore it is natural for globalization to impose its policies and treaties, even the kind of rulers; it interferes in its sovereignty and constitutions and their political systems. It judges, contains and penetrates.

Perhaps the widespread statement, which became a political postulation and represents the slogan of globalization policy, is that it is the policy of interests and not the policy of principles. It had its philosophers and slogans, and ended by the absence of humanity of the human being. It also led to the deterioration of his specialties and control of his instincts, where people apostatized from worshiping Allah to the worship of the golden calf created by the Samaritan to replace the deity of Moses.

Perhaps the idea of the struggle of civilizations required paving the road for globalization and offering it the political legitimacy through a philosophical dialogue, where the cultural, political and economic history ends in the capitalist system, which represent the last human civilization or the last system. The stability, continuation and extension requires continued confrontation, the defensive attack, the anticipated blow, the guardianship on the world, overtake the sovereignty of nations, always looking for an enemy; forms an excuse to extend towards the energies and markets of the world. Just as nationalization and the cancellation of private ownership in the communist system, was a philosophy to seize people's properties in the name of the nation's interest, and preaching that communism is the end

of history and the promised paradise. Likewise, globalization came, which is coincide from some aspects as nationalization of the world, or globalizing the world politically and economically. Weaken the sovereignty of the nations, put forward new conceptions for sovereignty, the right to interfere in the name of finding safe havens etc.

- Globalizing language:

Language is considered the key to culture, education, civilization, the spread of their concepts, meanings and terms and the container of their cultural production. One of the constant and firm things is that he who speaks the language of a nation no sooner than he thinks by their minds and there is not enough space here to explain the relationship of the expression with consideration.

Therefore globalization of the language requires that culture, information, trade, services, studies, the conditions of admitting to college, using references, sources, books, the market, hotels, shops, trains, airplanes, selling and buying, publicity, communication, correspondence, dealing with the mass-media. All these are pledged by the conversant in the language that confirms the language of globalization; even at the expense of the national language, which was isolated because of the failure of its holders to generate and spread. It no longer expresses the activities of life, until it ended up on the margin. It was taken out of education institutes, universities, markets, international relations, mass media, and placed in the places of worship where it is limited to the recitations.

Globalizing language means to recapture relations with heritage, history, culture and the past with all its facts. The most dangerous is the lack of the correct method to understand the values in the Qur'an and Sunnah, and their transformation to the sacred place for blessing. Here we do not call for isolation and the lack of mutual knowledge, but what we want to clarify is that a foreign language is considered the substitute for the mother tongue, because it is a key to understand the other and understand his knowledge and products. Thus it falls in the frame of a collective duty, if not an individual duty for the Muslim

in the globalization era. In all cases it is not a replacement of the national language, because that leads to self-cancellation and not developing it.

It is not amazing that France complains and resists the domination of the English language on the Internet, because 98% of the volume of circulating the information and communications on the Internet are in English, while only 2% for the French language; knowing that France is a member of the European Union and part of European culture.

Jacques Tobson, the French Minister of Justice says in this regard: «the Internet in the resent situation is a kind of colonization».

- Globalizing Education:

Perhaps one of the requirements of globalization of language is globalization of education too. Education is the womb from which all life activities grow and emerge. Its globalization requires the necessity to re-consider its policies, systems, programs, and targets, subdue it, overcome it and beautify it to purify it for the extension of globalization. If that became difficult for one reason or another, how much easier it would become to merge it and leave it to meet its destiny and problems. Then the institutions and colleges would come forward to fill the space.

Rather, we can say: Globalizing education is, in fact, globalization to all affairs of life, because anyone following the cultural route of the globalization culture in all its aspects, will notice that the philosophy of End of History, and ending the capitalist system, blotting the other civilizations and reaching the end of man, is the philosophy to which the world is being driven to, whether they like it or not.

That is because the wave of globalization means to some of its philosophers that people must be agents and workers, and not partners in the system of globalization.

Globalizing Security:

Just as the world was transformed in the era of globalization to a small information village, information cannot go far from being one of the arenas of security with what is available for it of the data and the secret documents. Then the direction towards globalizing security and what accompanied it of using the top-level technologies, even in the most backward nations that are behind in everything except when it comes to security and protection of the system, and developing the means, legislation, and launching of spy satellites, eavesdropping and unmanned airplanes that control the movement of the world, recruiting armies from agents and informers. All these transformed the world to a security village smaller than the smallest. Everything became under control. In fact, it was transformed to a police station following the stronger state's security apparatus. For that reason it has passed the simplest meaning and requirements of sovereignty, human rights and dignity.

I do not believe that there is any term used as justification for all sorts of political despotism, colonization, legislate exceptional laws, declare a state of emergence and the additional justifications to interfere in the freedom of people and violating their honor and dignity; which is called nowadays in the era of globalization as: the law of secret evidences and the intelligence information, which offers the stronger nation the free hand to do what it likes all over the world: on the level of the individuals, the nations and the groups, without giving any reasons. Such a terms as «security» which is, no doubt, of the contrast names, has nothing to do with security, but from terror and fear that take people back to the jungle life. From mastery and aggression, terrorize the people, invade heir dignity and honor, all that in the name of security. And globalizing security is of the requirements of globalizing politics and economy. It is successive integrated circles.

Security globalization may require the supposition of enemies and to deal with imagined ghosts. The broad slogan, which has filled the world today, may be: combating terrorism, without defining its concepts. Maybe the allegation of the presence of some terrorist

cells has some truth, but it also has a lot of false accusations and partiality to find the justification to launch wars to treat the crisis of globalization, or to create the chance for it to spread, and open new markets and privileges for the big companies, while eliminating its opponents. We find in many cases the affair changed from fighting terrorism to creating it, and taking the innocent by the guilt of the convicted, invading the serenity of the states, and exercising political extortion. What was called war against terrorism became a reason to cultivate terrorism.

This ambiguous and murky slogan gave the right to the strong nations to interfere by identifying the crimes and criminals, and tracking them everywhere, participating in the investigations and arresting whomever it wishes. It suspects the ability of the national bodies, and therefore it must participate through experts in terrorism, without limits or obstacles, even when its participation becomes the final decision, its ruling is obligatory and its view is the correct one.

Here we are not justifying terrorism, whatever its motives might have been. It is rejected by all the ethical, political, social, human and religious standards; either on the individual or the nations' level we call for searching the reasons or terrorism and make plans to cure them, and not become satisfied by treating the effects.

The problem might be that globalization is intended to walk towards a one-way road. Thus it becomes unjust and irresponsible; moving to realize the interests of the stronger pole. As for the others, their share is to endure its injustice which increases the poverty o the poor and enrich the rich, the safe fearful and the strong more despotic.

Tacking about globalization and its promises of free economy, democratic values and development, will not be of value, because the reality enemy that, unless that is accompanied with the talk about development, fair distinction, protect the environment, save the world from what is waiting for them of stark disparity between affluent minority and poor majority. It lowers the dignity of man, and tears the inter relations between people, kill security and stability and cultivate hate and terrorism.

The Spheres of Globalization

The world today is in dire need for dialogue and the construction of the human common and become acquainted and cooperative, **«you should be acquainted»** stopping the political, economical cultural and security extortions, and to offer people the freedom of choice **«no coercion»**. Wealth should not be the monopoly of a minority of the symbols of international capitalism with its giant companies and its Trans-continental international monopolies: **«So that he would not become changed by wealth.»** *(Al Hashr:7)*.

The reality of globalization means opening the markets of the south, establishing free zones, cancellation of customs protection in favor of surplus capital and commodities, services and knowledge of the north nations. But at the same time it coincides with the concession of the capitalist north states in closing their markets in face of the surplus labor in the south. This indeed is a strange paradox.

Therefore we say: one-way globalization will not be able to continue, even if it realized a temporary victory. But it will be subject to fading out due to its injustice, selfishness and its unlawful wealth. But the example is in the outcome, the cultivation of more than a new 'Marx' who came as a reaction to injustice and the producer of grudges. Thus the misery of humanity increases, and changes from injustice to injustice. Readying history confirms that it is a matter of time. But that should not invite us to enter the waiting room and not tackle the reasons and exert more effort to fight fate with fate.

Be that as it may, we see globalization, at least in parts of its aspects, is not a one-way road and not pure evil. It has opened cultural and information markets in addition to those of commerce

and consumption. It has globalized many instruments that can benefit a person of any nationality.

Globalization, as much as it shapes things, economically by condition, culturally by extortion, politically by coercion and socially by mode, it allows chances that could be taken and dealt with by the fair person, but the weak remains too weak in all cases to utilize his capabilities, or to be able to employ the capabilities of the other.

The more significant aspect of globalization is the great development in the means of communication, mass media, innovation in its tools, content, sounds, colors, control of its rhythm and modes and the progress in the means of its measurement and define the extent of its success and the means of its progress and development. Every day brings some thing new in its frame. The thing that incites thinking is that it is no longer a monopoly of any one in particular. But became common for use by anyone who owns to ability to employee it and make use of it. The nation must read its message and the best way to inform about it to the whole world: sound, picture and language. The technologies brought forward by globalization are cable of being transferred to all languages of the world. Can the Muslim seize the opportunity to inform his message to the world: «**And We have not sent you. (O Muhammad), except as a mercy to the worlds**» *(Al Anbiya':107)*?

If globalization wasn't only this chance and the destiny of this capability, these naturally bestowed areas would have been enough for the Muslim to offer and be offered, which is one of the effects of the hadith «**Indeed Allah shall confirm this religion with the impudent man.**» [1] Can globalization become an important means to inform about this religion and take it to internationalism and show its values to the human cultures and philosophies as Allah said:

(1) Reported by Al- Bukhari.

«It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.» (At Tawbah:33) and by realizing the promise of the Prophet (pbuh) «**This issue will reach where ever the night reaches the day**»? [1] And will the gift of globalization be –«**Indeed Allah shall confirm this religion with the impudent man.**» – in spite of some of its impudence, an aid and assistance for Islam?

Dealing with globalization for the Muslim to inform his message is not an option. Even if supposed it was an option, then it becomes imperative. For the chances and tools which enables the Muslim to perform his message to the world. That is because the main mission of the Muslim is the information and the call Allah says: «**Say, 'Obey Allah and obey the Messenger; but if you turn away then upon him is only that (duty) with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be (rightly) guided. And there is not upon the Messenger except the (responsibility for) clear notification.**» *(An Nur:54).* And also He said, speaking to His prophet (pbuh) «**But if they turn away, (O Muhammad) then only upon you is (responsible for) clear notification.**» *(An Nahl:82).* Thus the prophet's mission is limited to declaration. That is because shouldering the mission of declaration is the life buoy and the salvation on the individual and group level. To neglect it is the way to destruction. Allah says: «**O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.**» *(Al Ma'idah:67).* By declaration, salvation and success can be realized. Allah said: «**Say, 'Indeed, there will never protect me from Allah anyone (if I should disobey), nor will I find in other than Him a refuge. But (I have for you) only notification from**

(1) Reported by Ahmed.

Allah, and His messages.' And whoever disobeys Allah and His Messenger, then indeed, for him is the fire of Hell; they will abide therein forever.» *(Al Jinn:22-23).* **«Those are the ones whom Allah has guided so from their guidance take an example. Say, I ask of you for it (i.e., this message) no payment. It is not but a remainder for the worlds.»** *(Al An'am:89).* **«And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good (times) and that perhaps they would return (to obedience)»** *(Al A'raaf:168).*

The Importance of Developing the Specification of the Oratory:

There isn't enough room here to discuss the limits of eloquence and its multitude of aspects e.g. mechanisms, dimensions, etc). Informational oratory in the era of globalization has descriptions, specifications and specializations, and it is not prepared haphazardly. The change in oration can be by changing the way of thinking or the methodology. The change is from within and not by allegations, or changing positions and style of dress, without confessing of the sins that brought the wrath the nation is suffering.

Dealing well with the tradition of defending can realize a great deal of profit. It can be larger than the profit of the strong people of globalization themselves: **«And the magician will not succeed wherever he is.»** *(Ta Ha:69).*

The way of defense, which Allah made a cause for the dialectics of growth and expansion, and a method of repelling oppression, provides the opportunity and the ability to make use of the places of defect in the structure of globalization. It has started its activity, showing its results, expanding its fields and its propagation increases even from inside the world of globalization itself.

Of the Prospects of Dealing

However globalization tries to tighten its grip and control the nation and people, it is not a closed circle that deals with a solid body. It is a sphere that comes at the end as made by the human with all his constituents and complications. It is not a circle closed on color, race or language. Rather, within it there is a great balance of the culture and democratic balance, and that offers several horizons to deal with it:

- The Muslim Stock in the Globalization Establishments:

The presence of qualified Muslims in the establishments of globalization in addition to the raw materials in the Muslim countries. This coming over the head of all that naturally are the Muslim values, which dominate over the other land as and establish it with a cultural diversity, and the call to realization of human rights:

«**Let there be no coercion..**»: and human honor: «**And We have honored the sons of Adam.**» *(Al Isra':70)*,

and establishment of the civilization over knowledge «**and (We) made you peoples and tribes that you may know one another.**» *(Al Hujarat:13)*,

and the spreading of justice: «**And do not let the hatred of a people prevent you from being just.**» *(Al Ma'idah: 8)*,

and marching towards realization of the fair distribution of wealth: «**So that he would not become changed by wealth.**» *(Al Hashr:7)*.

All of this forms the capabilities for civilization, culture and economic power on the path man towards maturity.

- The Humanity of the Islamic Values:

The universality of Islam and the humanity of its values crisscross with globalization in much of the future voyage. It possesses the treatment and the effective medicines for its defects when the Muslims are on the level of their Islam and their period. What we call for is not a methodical or theoretical affair. The reality says that the attendance to the Islamic values, convicting and adopting them and feeling that it is the life buoy for the human race, is centralized more in the globalized countries.

The historical fall of globalization by the economic crises, to the point that there is not enough time to print the huge economic crises that the world has passed through and is still passing through now, and the subsequent political and ethical crises, urges one to think and search for medicine and treatment and alternatives. This forms an opportunity for the Muslim and he must know how to pick it.

We reiterate again, that Islam and the human values it possesses, protect human dignity, and give man freedom of choice under the slogan «**no coercion**», in addition to preserving cultural heritage. Islam represents a human participant, with all races, colors, nations and cultures participating, in addition to the achievement, through monotheism, of stopping the mastery of man over man, which in the past and still today forms the main source of evil and the spread of injustice in the world.

Islam possesses flexibilities and perpetuity in its values, it historically this stock of civilization that covers all walks of human life. It can deal with the developments of life, is able to deal with the data of globalization and change its tools to a new civilized possibility that participate by extending and spreading the Islamic values: «**to manifest it over all religion.** » *(At Tawbah:33).*

- The Scientific Planning and the Know how Expertise:

Confronting globalization by sermons, shouting and enthusiasm does not benefit us. We shall not be able to realize any gains. On the contrary, it leads to exhaust our energy in the wrong places. Thus it becomes possible for the other to extend and gain victory or us by his experts and scientists. While we imagine we can confront him with some of our orators who can do nothing useful but heroism in the vacuum.

It became a cultural duty to study globalization and know its science. This can be attained by specializing in all branches of knowledge and especially the humanities, in addition to the command of the language of globalization, which is considered the key to understand the other.

- Legitimate References:

We would like to refer point out here that the realization of the ways of knowledge without the available legal references, which form for Muslims the proof, orientation and direction, will bring many Islamic powers to the other who will be strengthened by them. This will deprive the Muslims of any chance to participate in changing the world or globalization toward the path of good or offer the chance to expand in the good circles.

Obstacles on the Road

The capabilities possessed by Islam wee not absent from many western scholars and orientalists who put the groundwork for the method to deal with the Islamic world and the Muslims. They tried to obliterate their portrait and put obstacles on the road of benefiting from globalization. It requires a lot of thinking on the manner of overcoming it:

- Accusing Muslims of Aggressiveness Towards the Others:

There is not space enough to mention the many names, but the most distinct and the more serious was: Bernard Lewis, dean of the orientalists in his books in general and his last book in particular: «The Crisis of Islam» and before that: «Where is the Mistake: the Western Influence and Middle East Reaction». Lewis preceded Samuel Huntington, author of "Clash of Civilization" and published his book "Cultures in Struggle" upon which Samuel Huntington totally depended. The most dangerous thing Bernard Lewis mentioned was granting the description of eternity on the Muslim's aggressive look to others and the infatuation with despotism and naturism. And in that, it may be he thoroughly knew the Jewish concept towards others: Lewis is of Jewish origin.

- The Attempt to Distort the Islamic Values:

Many westerners see the problem not in the behavior of some Muslims or their strictness, of what is attributed to them of violence and the fabricated terrorism, which might have been the product of reaction on the penetration from the west itself. But the problem, in their view, is in the values of Islam itself, which develop and generate these phenomena. It does not accept the western democratic values and the capitalist system at which history ended according to their allegations «Fukuyama: End of History» and is considered the only standard to judge the world.

The Islamic values with some writers and western intellectuals are enemies of freedom, democracies and humanity. They try to take the world back to the eras of savagery and despotism. Therefore it is difficult but rather impossible to co-exist with Islam. It must be confronted, uproot it and plant new substitutes, systems, culture, politics, economic system, ruling systems. It is not necessary for the new systems to be democratic. It would be suffice of them to be enemies of Islam, chare of its followers. Their plans must be saturated with the terms of the western accusations to the Islamic values.

- Accusing the Values of Manufacturing Extremism and Terrorism:

For all that, the era of contemporary globalization had to associate sternly with the distortion of the Islamic values and accuse it of making extremism, terrorism, violence, and human enmity. Then make the psychological barricades to exhaust the Muslims, paralyze the call movement, and frighten from anything Islamic.

Extremism and terrorism are present all over the world. Perhaps the most important reasons for it is the social injustice, despotism, economic preference, and culture penetration. It is present all over the world: Christians, Buddhists, and Jews, on the level of self and of others. But it was not attributed to any religion, although the slogans of the rightist parties in many countries are religious; except for the Muslims; and this alone is enough indication, because drawing a frightful portrait of Islam and distorting the Muslims, and placing all their establishments among the category of terrorism, is, in fact, blockading the extension of the religious values, paralyzing the movement of the Muslim and making the world a ghost house of terror.

Engaging in what is called terrorism under Islamic emblems by some Muslims, and partnering Islam with terrorism by some Western thinkers, suppressing the human and civilized bestowing of Islamic values, and reducing history and civilization to a certain period or situation, all these do not form a convincing justification to attribute terrorism to Islam in articulator, excluding he other phenomena of terrorism that almost prevail all over the world, for different reasons.

Perhaps we might put more weight on the saying: Capitalism, since its rise, could not have lived without an enemy to chase; even if it was a fabricated enemy. After the fall of the Soviet Union, it was imperative to have an enemy. Then it came upon its objective in Islam and the Muslims, even though Islam and Muslims were utilized in exhausting the Soviet Union, blockading its extensions and thereby toppling it.

- The Cultural Penetration of the Social Organizations:

Putting forward the expression «terrorism» is an attempt to justify the cultural interference and penetration to: information, education, politics, the family and social organizations. It is an attempt to draw up a philosophy and reasons for the pre-emptive strikes to fend off the illusions; the final outcome is the attempt to blockade the volumes of this religion to extend. Through what the instruments of globalization made available and what it presented of the capabilities of its accomplishments, and the hindrance of the Muslims to utilize these chances. The psychological barricades formed by the circles of information, culture and politics are no secret. But in accounting for consequences, the truth will turn out to be right.

- Distorting the Portrait of the Islamic Sacrifices:

Perhaps the eye-catching affair is that those whom the other tried to employ for his interests and borrow their scarifies, and liquidate

his accounts by their blood, and considered them immaculate freedom fighters, and supply them with everything in a certain period, are now, in his judgment, has turned to dangerous terrorists threatening the human civilization.

Through all this, how can we surpass the distorted picture drawn for Islam and the Muslims, until it almost precipitated in many minds, and formed a psychological barrier not to extend in there era of globalization? And how can we withstand in the face of the hot wind and possess the ability to prove that the Islamic values are human values in the battle of cultural struggle; to condemn «terrorism» and exterminate its causes and treat its effects; that is by entering in the context of globalization, and extend the effective examples that initiate the imitation, and show that the abrogated picture drawn for Islam and Muslims is something and the truth is something else.

- Reduction of History to a Specific Group and Period:

This includes imprinting Islam with terrorism and surpassing its long history and the human and civilized accomplishments, and its respect for the freedom and dignity of the human being, and its right of choice under the slogan: «**No coercion in religion**», and reducing this history in to a certain group and a certain period, or in the prejudiced and incorrect reading and enlarging it. There is a lot of simplicity in false accusations, from the scientific, objective and historical point.

Perhaps that frightening did not come by frivolous play, but the product of a purposeful plan to be associated with the era of globalization and preventing the use of its mechanisms to inform the message of Islam. Then it would blockade it and prevent its extension, considering it, as they allege, the basic enemy of the capitalist system that leads the train of globalization on the level of the world, and by considering globalization can offer a golden

and unprecedented opportunity to inform the message of Islam and extend it. This is on one side.

- **Pushing the Muslims to the Positions of the Defensive Intellect:**

On the other side, imprinting Islam with terrorism will push many intellectuals and those interested in the Islamic affair to retreat to the position of defensive intellect; exhausting their mental energies, their finance and time in repulsing the ambiguous and proving the innocence of Islam from these accusations. Thus one of the others contracts another to drive the train of globalization in the world and throws these accusations in the spheres of our thinking. Thus our mental and cultural activities and the expenditure of our money are pre-decided. How many symposiums, books lectures, conferences and money, are spent today in defense of the values of Islam, and deny the accusation of terrorism from it. Then show the specialties of the Islamic values in tolerance and peace. Refute the violence values and accepting the other.

In spite of these efforts, the accusations renewed, to renew and continue the defensive position. The energies are exhausted. If these energies wee employed and placed in its studied position, it would have founder a mental or send and a productive economical base too difficult to penetrate an accuse.

Beside its importance and usefulness, the defensive position is required, as much as possible. The final outcome will not exceed the attempt to self-protection. The important position remains: spare not effort to self-development and progress it to be able to deal with era of globalization.

The Hoped for Substitute

The Islamic values with its universality comprehensiveness, humanity and its high tropical and civilized experience; and through the punctures and big casualties which globalization suffer from on the personal, social and human levels; is able to extend the sensible substitute objectively, and not treat the deviation with another deviation, such as when socialism built its concept on the dialogue of grudge and inflame the struggle among the classes; and tried to revenge from the doctrine of free economy by spoiling the freedom of people and killing the spirits of competition among them, and molding them in iron forms. It fell in complications and injuries that led it to perish. Its collapse was the reason for the revival of the free economy doctrine, the doctrine that globalization is preaching and considers it the end of the human history. They deduce that from the fall of socialism as an idea, a state and a practice.

This substitute would not be realized unless the reconciliation between the nation and the state is concluded. We must re-consider our concepts, performances and efforts. We must observe understanding the reality besides seeing the doctrine of the script, then change from the great efforts we make to prove the correctness of the text, i.e. its immortality, then bring it down to the people, so they can feel the truth of the impartiality of the Islamic values; and its ability for the hopeful production and realize the salvation, once again, to mankind.

Summering up, we can say for globalization and the other misfortunes: If the Muslim was on the level of his Islam and period, he can turn the misfortunes and trials to ease and comfort. Allah said: «**And We test you with evil and with good as trial.**» *(Al Anbiya':35)* to feel the challenge and take the examples and lessons, and discover

through its descent and continuation more performing laws in life and the mechanism to utilize them.

But if he was weary, disable, ignorant and agitated, his senses broken, his eyesight intoxicated, his insight obliterated, then by his own hands the ease and comfort would change to misfortune.

It might be of the utmost disgrace, weakness, an mental misery to be unable to understand the misfortune, and to discover the correct doors on how to deal with through his values in Qur'an and Sunnah, and his cultural storage, while he is supposed to rise high and see it from the first warnings, before it smash down, and prepare for it with he requirements of mind and knowledge.

Allah said: «**And Allah resents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?**» *(An Nahl: 76)*.

And to Allah is the affair, from before and afterwards.

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